MYSTICISM

Empowering the Spirit Within

HUA-CHING NI

Teacher of Natural Spiritual Truth

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By

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This book is dedicated to those who shall prove to themselves that the spiritual endeavor of life will not be in vain.

Prelude

The Subtle Essence conveyed by the teaching of the Integral Way is the deep truth of all religions, yet it leaves all religions behind to be the clothing of different seasons or worn in different places. The teaching of the Subtle Essence includes all things of religious importance, yet it is not on the same level as religion. It serves people's lives directly as all religions wish to do, but it surpasses the boundary of all religions and extracts the essence of all religions.

The Subtle Essence as conveyed by the teaching of the Integral Way is also the goal of all serious science, but it leaves all sciences behind as partial and temporal descriptions of this Integral Truth. Unlike any of the partial sciences, it goes beyond the level of any single scientific truth.

The Subtle Essence is the master teaching. However, it does not rely on any authority. It is like a master key which can unlock all doors leading to the inner room of the ultimate truth directly. It is not frozen at the emotional surface of life and does not remain locked at the level of thought or belief with the struggling which extends to skepticism and endless searching.

The teaching of the Subtle Essence presents the core of the Integral Truth and helps you reach it yourself.

The Teaching of the Integral Way

Hua-Ching Ni's teaching:

T stands for Truth

A stands for Above

O stands for Oneself

Thus, Tao stands for

TRUTH ABOVE ONESELF.

Also,

T stands for Truth

A stands for Among

O stands for Ourselves

Thus, at the same time,
Tao stands for
TRUTH AMONG OURSELVES

Preface

People accumulate general knowledge by body experience or life experience, through their limited sensory capabilities. Mysticism, by contrast, is the mother of spiritual knowledge. Spiritual knowledge, before it becomes knowledge, is an image or a picture. By putting together different images, spiritual knowledge is produced. One can consider the creation of images a function of human spiritual energy. So human spiritual energy equals mysticism, and at the same time interacts with it. These spiritual images were the original "teaching of Tao" or teaching of the Integral Way.

When a thing is too big, like the universe, or when a thing is too small, it escapes detection by our sensory capability. This means that there is no general knowledge that can be gathered about certain things. It is true that scientific knowledge is gathered and verified by both ordinary sensory capability and technological devices. Yet even in modern times, some things escape detection, measurement or definition by all the devices invented and created to extend the reach of our sense organs. There is another kind of knowledge that does not use the senses or machines: spiritual knowledge. The entirety of the universe is too big and spirits are too small to know by our senses or machines. However, both the entirety of the universe and of spirits can be known by one who has developed spiritually. What one knows spiritually depends upon how much one develops oneself.

For millions of years, people of previous races or species had spiritual knowledge. Intellectual knowledge became organized only during the last few centuries, and scientific knowledge is commonly traced back 200 to 700 years. Now, both intellectual and scientific knowledge are widely established and trusted. However, modern intellectual and scientific approaches to knowledge overlook millions of years of spiritual achievement.

Although spiritual achievement existed for eons, it only began to be recorded around 6,000 to 8,000 years ago by means of pictures, diagrams and designs. These written images then became the original teaching of the

Way. Approximately 6,000 years ago, language was developed and was used to convey the teaching of the Way.

In ancient spiritual books, you can read that around 5,000 years ago, the Yellow Emperor visited many mountains, looking for achieved masters and wishing to receive their instruction. In these books the language is quite simple, concise and to the point. A little earlier, when the *I Ching* was still in diagram form, the explanation of the diagrams was understood and remembered by achieved people who orally passed down the explanation to their spiritual heirs when they gave them the diagrams. It has taken at least 8,000 years for these diagrams and explanations given by the sages to come to my hand to produce this book.

The spiritual knowledge and experience of millions of years produced the ancients' understanding of the universe and spirits. The understanding of the origin of the universe cannot be gained through physical knowledge.

As a modern individual, you have intellectual and scientific education. Yet, if you lack this spiritual education, you are only partaking of the last 500 years of human history. The direction of my work is different from all the good achievements of modern times. It focuses upon the millions of years of achievement by our ancestors on the spiritual level.

The spiritual level is not the same as the religious level. Most people are confused about what is spiritual and what is religious. Religion is a custom started by a social leader at a time when society evolved to become strong, and a tool was needed to organize people and avoid conflict. Spiritual knowledge or spiritual education I consider to be the science of reality and truth. At least, spiritual knowledge exercises pure spiritual capability to gather accurate facts at different levels of spiritual reality. Spiritual knowledge can be promoted as a religious establishment, but its best use is as a broad basis for the spiritual growth of all.

An open spiritual education is the goal of the original achieved teachers. I would maintain this goal and its value. Spiritual education serves the masses, but does not come from the masses. All knowledge must be serviceable; otherwise, it has no value. The service given by spiritual knowledge is different from the general or ordinary level of life. The original spiritual teaching guides society and individuals differently. How

differently? You might be interested in reading my books, especially this book, my 30th in English. The mission of preserving and passing down the ancient knowledge is almost accomplished, except for some valuable ancient spiritual practices which can develop people differently, change a person's vision of life, and improve the service of general education, medicine and social structure.

God is formless spiritual energy. This spiritual energy might be called the masterly energy of the universe. Various religions consider it to be a spiritual energy that exists outside of people. It is more truthful to say that all humans have both general energy and spiritual energy with the potential for development. It is more truthful to say all human individuals have an inherent, natural spiritual potential.

The integration of the formless spiritual energy and the formed life is called the Integral Way, the union with the Divine, or the union of Tao and humankind. Simply, the goal of spiritual development for each individual is the uniting of God and one's self in one's own life being. In other words, spiritual achievement is the integration of the formless universal spiritual energy and a formed human life.

In the West, various religions espouse the belief that there is only one God; thus, God is the ruler energy. In the East, religions with many gods are more popular, thus, there are many ruling energies, not just one. In both East and West, most religions have taught the separation between the ruling energy (God or gods) and human lives. Thus, people believe that they are only pawns of some external, irrational force and that there is no reason or rational explanation for how things happen in the world.

This, however, is not so. The amount to which anyone is subject to the seemingly irrational force of God depends upon one's direct relationship to God or spiritual energy. The farther away you are, the more irrational it seems. The closer you are to the spiritual energy, the more you have control over it. Thus, the goal of religions or spiritual teachings differs depending upon how close or how far an individual is from God. If a person is distant, then spiritual teaching is mostly for emotional relief. If a person is closer, the teaching shows how to integrate the energy or force as a part of one's life.

Through the teaching of the Integral Way, and by learning and following the Integral Way, you can realize the joining of your life with the great universal spiritual energy. Without the Integral Way, all religious teachings become shallow, and scientific achievement becomes destructive to the energetic nature of the universe, thus it goes its own separate way. The Integral Way offers potential integration of universal spiritual reality with universal physical reality in one natural reality.

If this spiritual attainment of long years of human life experience can become the popular knowledge, at least among the leaders of human society, the world will be more bright and pleasant and a less artificial climate will be created. It is my personal wish that all individuals and all leaders extend their lives deeply into the spiritual background. This open spiritual education does not have the same intention as religion, it can break away from all prejudice created by religious faith and other types of stubbornness. It can serve all people in the broad, natural flow of universal life. When modern individuals learn this spiritual education, they can use its light to guide their truthful lives and be able to adapt themselves correctly to the confusion of modern worldly life which is so polluted by commercial culture. Commerce is undeniably necessary, but we need to keep from becoming mentally and spiritually contaminated by it.

The purpose of my work is not to demand that all people become immortal gods and goddesses, but it is important to understand this potential depth of life. It is a key point which helps you decide what type of life you are going to have and what is the real benefit of the life you are living now. It is valuable for you to take some time to read all my books or work through the self-study program as suggested by the *Golden Message.*

Sincerely, your spiritual friend,

Hua-Ching Ni

Chapter 1

The Subtle Truth of the Universe

—·—

The Masterly Energy of the Universe

Through subtle observation it is possible to know the Masterly Energy of the universe.
It is too profound and too wonderful to be known shallowly or hastily.
It has no form and no shape, but it has great power.
It can eliminate all kinds of disasters and achieve myriad merits.
Although it cannot be grasped by form, it can be experienced through its subtle laws.
It has no figure or shape that can be seen, but it can respond to you with sound.

Being the master of all masters of form, it holds all great laws.
Like salt in water, or like glue dissolved in water,
It cannot be seen, yet it can be known through tasting or touching as the truthful existence of the subtle energy.
It is also like a fish in water: the fish does not know the water.
The Masterly Energy of the universe is like these examples.
No life can live without it.

The Masterly Energy of the Universe can live within people.
It comes and goes through people's faces and eyes.
It responds to things according to each situation.
Its great freedom keeps it from being obstructed by anything.

After you experience your own mind, you might like to know the master of your mind.
This Masterly Energy of the mind
Is the same energy as the master of the universe.

By quietly staying with the Masterly Energy of mind when it becomes strong, the Masterly Energy of the universe can be reached.
If one wishes to achieve this communication, self-discipline should be applied to all negative life activities.
The abuse of the mind must be carefully avoided.
Purify your life by self-discipline.
Purify your mind by eliminating scattered thoughts.
The pure center of the mind is the communication tower that can reach far in all directions.
Starting with the reality of the mind, one can unite one's energy with the universal spiritual reality.

The one who wishes to reach the Masterly Energy invites no contamination of any kind.
Though the mind can be made empty, desire, greed and prejudice can easily contaminate it.

Those who wish to learn Tao, the Integral Truth, must straightly cut through all obstacles of mind.
You may quietly sit and cross over from one shore to another using the power of your own wisdom as your boat.
The one who admires the truth looks at the purity of mind and knows the master lives within.
One does not need to keep searching outside.
The universal subtle energy is within.
From the subtle energy, you know the non-being of the master.
They are not two different things.

By achieving clarity of mind, you see the master.
By knowing the master, you know that trying to use the mind to look for the master brings no result.
Turning away from the Masterly Subtle Energy, is not done by the healthy mind.
The one who achieves this knowledge accepts the truth.
There is no other energy that can be in this function or position.

The one who holds an empty mind as the truth has a barren mind.

The one who does not live with lucid subtlety will experience alternation between sinking heavily and floating purposelessly.
The achieved ones did not achieve their goal by such rising and falling.
Those who can see this truth enjoy the marvelousness of their own spiritual nature.

Through unwavering cultivation the wise one reaches true freedom.

Do not disrupt the subtlety of the Masterly Energy.
If you do not listen for it and consult with it in your daily activities, you will fall into trouble.
This great Masterly Energy lives in a sphere which cannot be defined as being or non-being.
It appears in what is right and disappears in what is wrong.

To cultivate the subtle Masterly Energy is to achieve sageliness.
Therefore, I reveal it to you so you can avoid falling and achieve sageliness, too.
Truthfully, if you leave the Masterly Energy for one minute, your life becomes lost and floating.

A pure mind and lucid wisdom is much more valuable than gold.
The prize of a pure mind is within you.
The treasures of wisdom are within you.
The wealth of non-doing is neither too deep nor too shallow to be understood.
All the achieved ones became achieved by finishing with the low sphere of mental activity.
Anyone who achieves this can live in a sphere that has no division of past, present and future.

Chapter 2

Knowing the Universe Is Spiritually Unified by Studying the Ancient Diagrams (I)

— ·—

Introduction

In teaching spiritual truth, there are diagrams that carry various spiritual meanings. They have been passed down by early teachers such as Mother Chern and Master Chen Tuan. As a young boy, I was taught by viewing these diagrams.

Every day, my parents asked me to look at the diagrams to receive their non-verbal instruction. I did so; however, I felt nothing at all. My father smiled and said that if I felt anything, it would be something other than the spiritual energy the diagram exuded. If I felt nothing, it was correct, because spiritual energy is nurtured so subtly and gently. He told me that the diagrams also carried a deep spiritual message which would benefit me and help me grow.

When I understood them, I valued the diagrams as being less burdensome than other spiritual training. Most spiritual training is only applied after people cause trouble or burdens for themselves or other people. Most spiritual training is only psychological help. However, these non-idolizing diagrams truly help one's mind and spirit develop freely.[1] There is no limitation to the growth of a person's spiritual, material or scientific understanding in any dimension. I have provided these diagrams in this and the following chapters.

All the teaching of my family serves the same purpose as that of the ancient achieved ones: self-delivery. To serve the practice of self-cultivation or self-delivery, there are many instructive and informative diagrams. By viewing these diagrams, you will find the clue to reversing the direction of your personal energy flow. Changing the flow from depletion to fullness is the process by which one achieves spiritual immortality. This is what you

can learn from the diagrams. You also learn that there is no fixed position: yin can become yang, yang can become yin; top can become bottom, bottom can become top; right can become left and left can become right; inside can become out and outside can become in. On the one hand, you have a fixed idea, on the other hand, you have the idea of flexibility. For example, there is no fixed distinction between the functions of men and women, nobles and inferiors, teachers and students, and bosses and workers. They all exchange roles at times. With the practice of pure light, you are not dyed, preprogrammed or held captive by a certain type of thought, but you can find personal balance, internally and externally. That is the minimum contribution of the diagrams.

When most people feel troubled, the source of their trouble comes from the attitudes established in their minds. The mind consists of many different thoughts. Thoughts are based on habit and what we have learned from other people, television, books, education, etc. Thus, a person's mind depends on his or her environment. If your environment tells you that this is good and this is bad, this is joy and this is pain, you will believe it and follow it until you develop spiritual clarity. Things are not as fixed as people suggest to you. You can live above the limited ideas of people. To do so, you need to break or deprogram the way your mind was programmed by people, yourself, or the culture you live in. This is one step toward attaining inner clarity.

My parents taught useful practices which you can use to protect and correctly nurture your mind and spirit in daily life at any time or place. Some disciplines not only protect your mind, they also protect your spirit from the internal disturbance of mind. They help you develop your mind further. These practices are given in the next chapter. If you do them, these practices will strengthen your mind and spirit. You can use them to help you attain power over your own mind. Power of mind is what helps you find a positive way to move or act in different circumstances.

Mother Chern was quite powerful in spiritual service. Master Shu Seng, her student, was especially renowned for the service he rendered others with his great spiritual power as a healer. Both Mother Chern and Master Shu Seng were models for giving service and teaching spirituality. Magic power is dramatic, but not ultimately important. Spiritual power is what you

gather for your complete virtuous fulfillment. The spiritual power valued by this tradition is self-delivery. If you do not learn self-delivery, any magic power you develop is of no use. The more important practices of the ancient spiritual heritage teach us, as individuals, societies and the entirety of the human world, to find our own self-delivery.

The profound transmission of the original spiritual teachings was done mostly with diagrams, not orally. I will present them later, but first let us discuss them in a general way. The first chapter of the *Tao Teh Ching* instructs us to view those diagrams in two ways. One way is to view them without intention, and see how they inspire you and what thoughts they bring to your mind. Just by looking at them, you can be guided to peace of mind, or balanced mind, centered mind. No words are given.

The second way to view the diagrams is with intention, such as looking for specific guidance to apply to a situation in your life. For example, when you have trouble in your mind, you might look for a solution by quietly observing those diagrams. They can often give you a clue for finding a solution. But never think that the clue is the solution itself. The clue is an inspiration; it will inspire you differently at different times. For example, when a circumstance changes, the clue may still be valid, but its meaning may have totally changed.

In the Tai Chi diagram, the sages find balance. People can become sages by lifting themselves above their imbalances. The sages designed the Tai Chi diagram to demonstrate balance as the goal. Much later in modern civilization, the discovery of the atom and the development of the computer were both associated with the hidden clue from the Tai Chi diagram. Binary numbers and binary mathematics were developed from the *I Ching*. A modern Chinese scholar calculated that there must be a tenth planet after viewing the ancient diagrams; he received a doctorate degree from France. These are all small uses of the diagrams. The greater spiritual achievement is the individual who can find self-delivery and can thereby use his or her own achievement to bring peace, safety and prosperity to all people.

People receive different inspirations according to their different personal, spiritual and mental natures. There is not just one way to teach people, so spiritual cultivation that leads to self-delivery is highly valuable.

Self-delivery does not establish ideology; it helps you develop your own mental and spiritual power. I recommend this reality to you.

Section I

The teaching of the Integral Way offers the earliest universal mystical explanation. However, the original spiritual teaching or learning was not just for explanation; it was a pursuit which reached the attainment of great spiritual development.

Spiritual practice had two important stages. One was the discovery of natural spiritual secrets. Another was seeing through the psychological approach of the world's religions, which are on the same level of politic and social skill in gathering people under the banner of beliefs. They do not serve your spirit. My personal interest is the ancient, real teachings about energy, not later religious developments.

Wherever the word "Tao" is used in my books, it means the teaching of integral spiritual truth. Then it will not cause confusion with folk Taoism which is just a psychological type of religion. While the original teaching of spiritual reality is a culture, folk Taoism is a mixture of all types of teachings from Buddhism, Confucianism and spiritual practices of ordinary people. Because it is just an intellectual mixture, it is different from the study of the Integral Way as the truthful approach of spiritual pursuit, development and attainment.

Spiritual truth may be considered a study. It has been welcomed by people who have higher intellectual achievement, better judgment and better discernment than those who accept conventional thoughts with no question. When most spiritual students begin their study, it is easy for them to accept conventional thoughts. A few people start learning by testing conventional thoughts and beliefs to find the reality behind them. These few carry the spirit of original achieved ones and move toward higher spiritual development. They will attain the truth of the ancient spiritual achievement at its highest level by following the high spiritual practices of the ancient developed ones.

In all my previous work, I have presented the ancient spiritual thought about many different aspects of life because I believe that a new way of

looking at things can be of help to the human mind. Yet I may not have discussed enough. Thus, some important diagrams are given in this chapter. The ancient spiritual discoveries can be shown by such diagrams and pictures and, as I have mentioned, studying them will help further one's understanding.

The central spiritual achievement of the ancient achieved ones relates to learning the reality of energy. Why was this their focus? The entire universe is an expression of energy. This energy is what exists behind all things that can be seen, and it manifests differently according to the object. Situations and events have energy behind them too; this energy changes or has phases.

What phase of energy do spiritually developed people, the realizers of spiritual truth, admire most? They adore the beginning energy which gives birth to all lives. This actually means the energy that existed even before the universe was formed.

The form of all things in the universe and the universe itself always changes from nothingness to somethingness. Then from somethingness, the energy returns to nothingness. This is the predictable pattern of the transformation of energy. When you have observed that pattern as it manifests in nature and have understood it, your vision becomes deepened, awakened or widened.

In general, people seek what is already formed or is going to be formed. The ancients, however, sought energy in the phase before it became formed as existence. In Chinese terms, this "pre-formed" energy is called "Shih Sen Tien Di Tzi Chi." 始生天地之氣 This translates as "The energy that gives birth to Heaven and Earth," or "The energy that begins the universe," or 始氣 "The beginning energy."

We live in a sphere that can be divided conceptually into two categories: Heaven (the sky) and Earth. Shih Sen Tien Di Tzi Chi can also be translated as "The first energy gives birth to or generates the universe."

No matter how we translate or describe the energies, you and I are both latecomers to the sphere that contains both Heaven and Earth. Yet, in our cultivation, we reach for the energy that existed before the formation of Heaven and Earth because we trust that this energy can give birth to

everything. In ancient times, that energy was called Tao. Now we call it the subtle spiritual truth.

Our confidence in life is that life itself follows the natural law of changing from nothingness to somethingness and then back to nothingness again. All things, including yourself, start from nothing, become something for a while, and then return to nothing. Although all religions emphasize this natural law, each of them expresses it differently.

What part of this cycle of change can be trusted to provide the most help to our lives? It is not ultimately helpful to trust the sphere of something, which is also called the material plane or earthly sphere. It is better to place one's trust in the sphere of nothing, which is eternity or immortality. The sphere of nothing consists of subtle energy. This energy existed before the birth of the universe with Heaven and Earth. Thus, the sphere of nothing is the energy which can give birth to life again and again. Whenever you return to the energy of the sphere of nothing, which is the original energy, you receive birth. Death happens when you move or live too far away from the subtle origin, the sphere of nothing.

After the ancient achieved ones experienced this natural law of somethingness and nothingness, they created spiritual practices to help themselves connect with the sphere of nothing. Thus, spiritual truth is not an idea from somebody's mind, a conceptual faith based upon hope or idolization based upon need or desire. It is an objective belief based upon the energy where there is always life, which is the sphere of nothing.

When energy is weak, it is called yin. When energy is strong, it is called yang. When the two energies of yin and yang are balanced, it is a most creative and productive time which gives good fruit. Any production that comes from balanced energy is a good product. Any creation that comes out of a balanced situation is most trustworthy and useful.

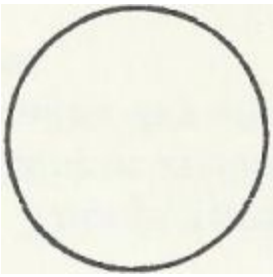
In personal practice, those who follow spiritual truth or the energy of nothing rise early in the morning. They worship the morning energy which represents life. One morning, if a person cannot move or get up any more, that person is either sick or dead. Sunrise or dawn is an expression of the universal movement from darkness to light. Darkness represents energy that is weak, and light represents energy that is strong.

People can also do internal practices to make their energy stronger. These practices are given in my other books. If a person's energy is weak, the person will have too many unclear dreams. However, a person of strong energy will awaken easily with a clear mind. With strong energy, a person has distinct recognition of the energy which brings about constructive achievement in one's work. Strong energy can be recognized as bringing about constructive achievement in work. Yet, a balance of yin and yang is the most productive.

Your life is made up of energy. It is important to nurture your energy, both your spiritual energy and physical energy. At the right time, when the material environment is harmonious, physical energy produces spiritual energy. Spiritual energy comes back to take care of or guide the life being. The communication, harmony or intercourse between these two energies brings beauty to individual lives and the world. A true achieved one has a basic, realistic confidence in these two energies.

The above description explains the following diagram.

Infinity



(Figure 1)

This picture of a circle has many names. Some of the names are:

Infinity
Universal Mother
Unmanifest Sphere of the Universe
Subtle Origin of the Universe
Original Face of All Life
Original Life
All Possibility
Omnipresence (Everywhere Existing)

Mystical Mother
Pre-Heaven Stage of the Universe
Pre-Heaven Stage of Universal Life
Indescribable Tao
Indescribable Spiritual Truth
Reservoir of All Life and Knowledge
Nothingness Which Always Gives Birth to Somethingness
Suchness of the Ultimate Truth
Where All Life Comes From, Where All Life Returns

The Tai Chi Diagram

(Figure 2)

This diagram is Tai Chi. This picture is sometimes called the ultimate truth or the ultimate reality, but traditionally it is called Tai Chi. It is also called day and night. This picture can be turned in any direction.

The Transfiguration of Tai Chi (I)

(Figure 3)

The Transfiguration of Tai Chi (II)

(Figure 4)

The Transfiguration of Tai Chi (III)

(Figure 5)

If the left side is day, then the right side will be night. It can be reversed; if the left, dark side is the night, the right, white side is the day (Figure 3). If it is put another way, the upper part is day, and the lower part is night (Figure 4). It also can be turned over so that the white side, or day, is underneath and the black side, or night, is on top (Figure 5).

This is the answer to which comes first, the chicken or the egg. If the black is on the right, and the white is on the left (Figure 2), it means the chicken receives birth from the egg; in other words, the egg came first. If the black is on the left, and the white is on the right (Figure 3), the chicken came first.

The arrangement where night gives birth to day (Figure 5) and where day gives birth to night (Figure 4) is significant. Why are Figures 2 - 5 so important? They represent the post-Heaven stage of the universe, which is the reality of co-existence and interdependence. In this stage, nothing can be singled out as a separate existence. All things must depend upon something else to establish themselves.

When you reach the pre-Heaven stage, differences are not important. Individuality is not important, either. All can be recognized as part of reality. The two spheres of the universe, the pre-Heaven and the post-

Heaven, also are like the chicken and the egg; each brings about the other. Although each individual is a unique reality, they all share a common reality.

Traditionally, the white part of the diagram is named yang and the black part is named yin. Yin grows from yang, and yang receives growth from yin. The two arise together. There is a small circle in each side. The small circles are described by the maxim, "in the midst of yang there is yin, and in the midst of yin there is yang." This means that no condition is absolute, and no single matter can be truly independent. This is Tai Chi.

In Figures 2, 3, 4 and 5, each side can strengthen the other if they are relatively equal. If one side displays dominance—becomes too strong or overextends itself—then the reality of the situation will be changed because the balance will be lost. For example, if the white side is dominant, and if it extends to become the whole circle, the result is infinity, which is represented in Figure 1. If the black side dominates and extends to become the whole circle, it is all blacked out or darkened. This represents a situation of total darkness and destruction. Neither of these two possibilities occur often in the worldly sphere. Most things are a combination of differing amounts or degrees of yin and yang.

The Tai Chi diagram also presents the reality of relationship. It describes the harmony between male and female. This picture gives the most important teaching; that of guidance, cooperation and correlation. Harmony is how the development of the universe is maintained.

The Tai Chi diagram also represents the post-Heaven or manifest stage of the universe. Because the Tai Chi diagram is contrary to the illustration of infinity in Figure 1, it can be called "difinity" or "definite" because it illustrates that which is finite or definable.

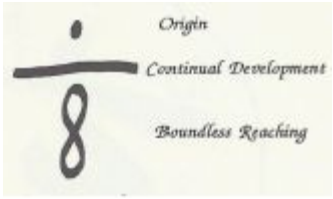
Figure 1, Infinity and Figure 2, the Tai Chi diagram, were the understanding of the innocent minds of our human ancestors who experienced the earth for millions of years. They attained the growth of spiritual energy long before written language developed. Those two drawings present the mystical thoughts of the ancient developed ones.

Infinity

(Figure 6)

This picture presents an interesting contrast to the first two drawings. This drawing shows a twin circle. What is this called in America? I hear that it is called the sign of infinity, including in the fields of mathematics and physics. In Chinese, this whole next diagram is the sign of infinity.

The Chinese Character for Infinity



(Figure 7)

It has three parts: a dot or point, a horizontal stroke and a twin loop. It looks like the number eight in western numbers, but in Chinese, this symbol is not the number eight. This is how the ancient mind organized the concept of infinity. The point means the beginning. The horizontal stroke means infinite development. The two-sided loop below is called unlimitedness. All three parts together form a Chinese character which is pronounced "Shuan" and means mystical or mystery. In English, you might translate it as metaphysics. From this word, the teaching of spiritual truth began to develop.

The Unfathomable Reality

(Figure 8)

In this circle, Shuan is given in modern writing. Originally the word for infinity was written in the style of Figure 7. Now it has changed to be like the character in the circle in Figure 8, because it is easier to write. It is still pronounced Shuan, and it still has the meaning of mystical, unlimited mystery.

The Mystery of Deep Nature

(Figure 9)

Shuan is the mystery of deep nature. It contains primal energy, Chyan, which expresses its four main spiritual functions.

The Five Energies Produced or Shaped by the Spiral Movement of the Unfathomable Reality

or,

The Five Energies Produced by the Spiral Movement of the Primal Energy

(Figure 10)

In spiritual practice, there are five important words: Chyan 乾, Yuan 元, Heng 亨, Li 利 and Ching 貞. Here, they have been incorporated into the drawing of infinity. Chyan means Heaven; Yuan means original; Heng means smooth going; Li means benefitting; and Ching means firmness. There is a practice which uses the five most powerful words to assist people's lives. They are used as seeds of one of the most basic and powerful invocations, "Chyan Yuan Heng Li Ching." The original spiritual teaching called these five characters Shuan, which also means "the gate to the mystical universe" or "the mystical universal reality." Sincerely repeating these words or their English equivalents as an invocation may improve one's life.

This will be further explained by more diagrams of these five phases of energy formed as four spiritual functions of Chyan—the Universal Creative Energy.

The Ultimate Truth Tai Chi (Reality)

(Figure 11)

This drawing is the same as Figure 4. Usually, when drawing the Tai Chi diagram, the curved dividing line is vertical. Here, it is horizontal. It does not matter which way it is; they are all a description of Tai Chi, the ultimate truth of the universe. The purpose of drawing this diagram on its side is because it shows the division of light or yang energy rising to be the sky, and the heavy or yin energy sinking and condensing to be the Earth.

When the ancients wished to write or draw the Tai Chi diagram, they wrote it like this:

The Image of the Mystical Mother

(Figure 12)

This is the Chinese character for mother. It is pronounced "Ma" or "Mou Ching." This character is also called the mystical universal mother. The character for Mother was derived from the diagram of Tai Chi.

Because ancient people only knew their mother and did not know their father, they respected their mother more than anything. From their own life experience, they knew that all life comes from the universal mother or mother nature.

These first 12 drawings show the development of the mind as a natural product of energy evolution. It develops in steps. The mind first sees external forms, then develops spiritual capability. Next, it abstracts its understanding into images or symbols. To transfer a single reality into a common image, in this case the mother, is an important spiritual development.

The Mother of All Six Essences of a Human Individual

(Figure 13)

This Chinese character "Mother" was derived from the ancient diagram of Tai Chi.

Each individual is organized, composed or consists of six essences. The six essences are: sexual fluid or sexual essence (Tsing), spiritual essence (Sen), soul (Hun), physical vitality (Po), intention (Yi or I) and will (Tse). When divided, they are six separate things that mean nothing. Put together, they compose an individual. Together, they are also called the Universal Mother.

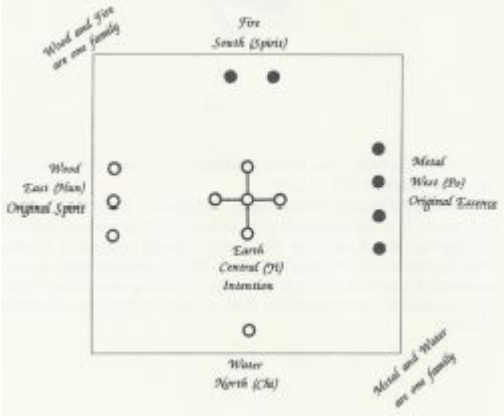
The Six Essences of a Human Individual

The Correct Foundation of Spiritual Completeness

(Figure 14)

Figure 14 shows the hexagram of the harmony of fire and water.

Integration of an Individual's Spiritual Components



(Figure 15)

The diagram in Figure 15 was given by Wahng Chia (son of Emperor Lin Wahn, who reigned from 571-544 B.C.).

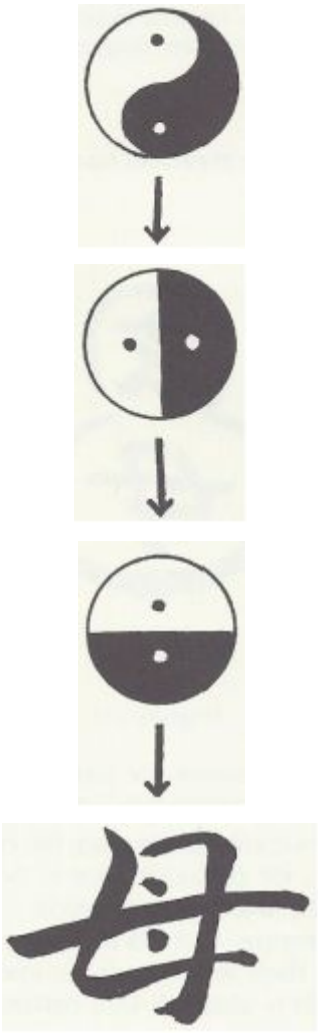
The following is the ancient design of the Universal Mother.

The Mystical Mother

(Figure 16)

Two Chinese characters are put together in Figure 16: shuan and mu. Shuan means mystical and mu means mother. These two characters combined inspire the drawing of a human shape. In Chinese, we consider this to be a drawing of the embryo or fetus. The word for embryo in Chinese is "pitai," . At its beginning, there is no shape or form. It begins to form inside and then forms outside and creates a shape. Thus, first the inside is shaped; this causes the outside to be shaped.

The Development of the Image of Motherly Energy



(Figure 17)

This diagram shows how the character of mother is derived from the image of the blending of two forces as the Tai Chi.

The Dualism of Human Recognition

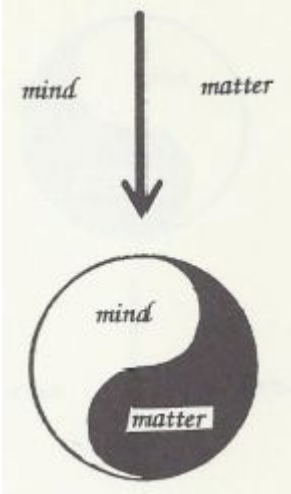
(Figure 18)

Most people's knowledge or recognition divides mind and matter. This diagram is called the dualism of human recognition. By spiritual practice and development, you come to a different range of knowledge which knows that mind and matter are one.

General matter is in a condition of coarseness or rudeness, which can be seen by us. Some conditions cause coarse, material energy to generate itself. It becomes subtle energy which is almost as fine as the invisible human mind. It is interesting to note that after people are developed, their material energy is transformed to be the energy that powers their minds; thus, the human mind and matter are not two things. In the depth of energy, you still find oneness because the human mind does not exist separately from the body. Although they are not separate, the mind receives the influence from the body and its different energy condition. The mind has a different energy condition from the brain; however, both being no more than different kinds of energy, the two are connected.

The arrow below the Tai Chi means to move toward separation.

Reaching the Unification of Mind and Matter

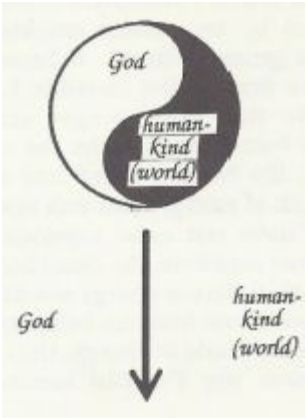


(Figure 19)

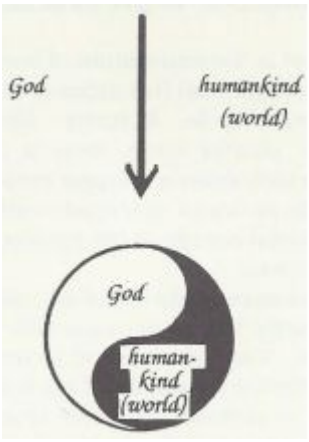
The arrow in these diagrams points to the direction of either unification or separation.

The Dualism of Conceptual Division

(Figure 20)



Reaching the Unification of God and Humankind



(Figure 21)

Many think that God or spirit is separate from the world of people. It is commonly believed that God rules the world.

This is not true. It is a perception of reality that arises from a limited point of view. With spiritual development, a person sees that the duality of separation between God and humankind (the world) does not exist.

Through spiritual cultivation, the human mind takes a further step and develops spiritual energy. Matter, in the body or as the body, can produce the energy which supports or becomes the energy of the mind. If there is energy in the mind, but it has not yet been transformed into thought, it is still in the stage of qi or energy. That energy is necessary for the mind to be able to function. The foundation of the mind is that specific energy. In other words, the energy is the mind. Without energy, the brain has no activity, just as a child's toy is motionless without the battery. It becomes just like a music box that has not been wound.

Energy has three levels: material (or physical), mental and spiritual. There is no definite separation or division between the three levels of energy, although they are different. This is the same phenomenon discussed before: There is no definite separation or division between God and humankind (the world). People of high development know that low energy moves up and forward in the human body to give birth first to the mind, and then to God.

The energy that is the foundation of both the physical base and the mental and spiritual functions is transformable. That energy itself follows a cycle. It turns. Mental energy moves along or follows a shorter cycle, thus it is less stable than physical energy, which follows a larger cycle. Spiritual energy developed through personal spiritual cultivation is still less stable than the mental energy of the intellectual mind, moving at an even faster speed.

Master Tso Tzu once made fun of an infamous usurper and tyrant, Prime Minister Tsa Tsao (reign 155 - 220 A.D.), an evil but capable leader. Tsa Tsao wished to test the ability of the Master. He was offering a feast to all his loyal supporters, and asked the Master to procure a special type of fish that could only be found in a river hundreds of miles away. The Master accomplished the feat by using a fishing pole and fishing in a bucket of water in front of all eyes. Shortly there was enough of that special fish to feed everyone. He could bring things from a hundred miles away as easily as if they were in the next room. This made the emperor fear for his own security, so he ordered the arrest of the Master. All of a sudden, all the people in the room looked exactly like the Master and the Master escaped punishment.

That is spiritual power. Spiritual power is different from the power of materials and machinery. In modern times, if we would like to eat Alaska salmon, crab or shrimp, a big ship with refrigeration equipment can catch the fish and bring them to California. Everyone can enjoy accomplishment on the physical plane, but only specific individuals can have achievement on the spiritual plane. For example, it is possible that a psychic or spiritual person can see things thousands of miles away, or know things of the future or past. Only a few special people can do it, not everybody. However, almost everybody has a television in their home and can see things that happen thousands of miles away, events occurring in outer space from a spacecraft, or historical events. Both the way the psychic person can see and the way the people can see on the television occur through the same principle or foundation: the movement of energy. Of course it happens through a different process, a different level of subtlety.

The spiritual way of seeing things is less controllable than watching things on the television screen. Spiritual energy is not as controllable as

physical energy. It is an important point that physical energy is more stable than spiritual energy. It can be proven that spiritual energy exists, but it is not as serviceable to people as physical energy which can be managed by all. It is, however, valuable to develop oneself spiritually.

My point here is that the spiritual performance of magic or miracles is the use of energy. The person who can accomplish such things has strong energy, spiritual energy. Spiritual energy equals godly energy. **The best use of spiritual energy is to unite it with good work for the benefit of other people.** Anybody who really wants to do so can achieve himself or herself to perform miracles or magic, but the foundation of such achievement is simply energy. The possibility of having spiritual energy comes about through energy cultivation.

Not everybody needs to achieve the level of miracles. It is already a great achievement for a person to use his or her spiritual energy to live a normal and decent life. Yet if a person wishes to pursue more deeply, through practicing energy cultivation, that person will have a better mind as well as begin to develop better spiritual energy, godly energy and psychic energy.

This discussion is designed to guide you to change the common concept that there is a division between God and humankind (the world), or between the powerful mind and the powerless mind. The powerful mind is the complete mind with spiritual essence. The powerless mind is the mind before whole development. Basically, there is no such separation.

A person with strong faith once saw a bush aglow with fire. Then the fire transformed into a voice or a human shape and started to communicate with the man about some things that needed to be done. I would like to explain to you how this event happened. First the spiritual energy was nurtured internally by the person. Then in a certain circumstance, that spiritual energy manifested itself to the person through the form and event. It is possible, not impossible. It is curious for me that people do not take this energy seriously. It is inside everyone, but many people just do not know it. Once this energy becomes externalized by assuming a form, people think it is a separate individual who comes from "Heaven" and are inspired to offer obedience.

The process of externalizing internal reality seems important to the immature mind. This process separates the original spiritual energy into three parts—the creator, the creation and the event—in order to be accepted. However, all is still unified within one person. Even unified, this voice or image is a projection of the person's spiritual energy.

Different spiritual leaders had similar spiritual experiences, no matter what region they were from. However, they lacked the knowledge that whatever thing or event they saw that inspired them was their personal spiritual energy meeting external spiritual energy. The event inspired them to become active as teachers or leaders, but such an event is not spiritual development. Spiritual development is a process of growth or maturation, not a single event in someone's life.

The reality of spiritual development depends upon the individual. Each individual has to learn for himself or herself that there is no separation between God and humankind. When an individual learns that God is energy and is connected to everything, then true spiritual growth can begin. Then a person might like to start self-cultivation. Only through cultivation can a person have the possibility of sending out or projecting one's spiritual energy as a formed image. Once the energy is projected or externalized, then the person believes that there is God.

Projecting one's spiritual energy is only one range of experience, however. When I talk about projection, I am talking about something different from the psychological concept of projecting one's subconscious onto another person. In psycho-logical projection, if a man has subconscious anger he tends to see people as angry or attacking; or if a woman has subconscious fear, she tends to see people as large and threatening. In using the word projection, I am talking about internally forming one's energy into an object or image and releasing it from the body onto the spiritual plane and reflecting it back to be seen by the mind. Using the example of belief in God, your own imagination subtly shapes the God of your imagination as a certain circumstance or a figure in your vision or dream. You will see God exactly as you recognize God.

A person who has reached a higher range of spiritual achievement still experiences external projections of spiritual energy, but knows that it is just an image from his or her own mind. In other words, the highly developed

one knows that there is no separation of the one spiritual reality. It is development that makes a person understand that the myriad things in the world are not separate, and that all energy is connected in oneness. I am not talking about intellectual understanding that comes from reading it in a book, but knowledge from your own experience. When you understand this, the dualism of a conceptual division between God and humankind is broken. Then, with correct spiritual cultivation, you are able to unify your mind and your spirit into one reality.

Return to the Oneness of the Subtle Origin

(Figure 22)

This diagram illustrates return to the oneness of the subtle origin. This is symbolic of where we came from. This represents how the universe lasts. This also represents the place to which everything returns. The possibility to come to the earth-plane existence, to form a human body and myriad other creations, to have possessions and to be or continue existing comes from the subtle origin. Anything to come, to be, to form, needs to become the unformed, not to be, dissolve being, and dissolve the forming. Anything that comes to Earth, forms itself and exists must eventually do the opposite: leave, un-form and dissolve beingness. All must return to nothingness. The universal fundamental reality cannot be decided as something or nothing; both are expressions of the prime energy.

I would like to repeat this again using slightly different words for your deeper understanding. Anything on the level of "to be" has to return to the subtle origin, or "not to be." It happens in steps. First, the life impulse within you determines to be something. After you first fulfill and then release that kind of impulse, you become "not to be." It is through the mind that being and non-being take place. The mind has a certain freedom; it is energy. Even though you have some control over it, the mind does not even

belong to you. Your control over it comes from having the quality and strength to decide in what direction to project your personal energy.

Everything comes from the subtle origin, rises and becomes apparent, then descends and disappears, returning to the origin. After a person lives for a while with the complications and multiple directions of material expansion, he or she usually goes through a process of simplification and purification before returning to the life root. This brings return to the eternal life energy of the subtle origin. That is the important teaching.

If a person loves many things and many interests, the interests and possessions cause a splitting or scattering of personal energy. When a person is wise enough to simplify, unify and purify the multiple desires, he returns to the simple essence of the universe which is the subtle origin. Thus, the life grows, changes through the form and then returns to the origin through complication, simplification and unity.

For the convenience of the conceptual mind and purposes of discussion, one can divide God and humankind into levels. There are also levels to God or spiritual energy. The simple essence or origin of all things is that part of energy which unifies all the parts of a whole.

The possibility of rebirth or of rejuvenation comes from holding, embracing and nurturing that subtle essence. If you lose the simple essence, you become nothing. If you hold the simple essence, you hold all potential.

A person loses simple essence by dying the wrong way and if still undeveloped. In the world of investments, the stock and futures markets, a person who makes good decisions can go from having little to having a lot. A person who makes bad decisions can go from owning a lot to having little. Yet after a big loss, if the person's initiative and intelligence still exist, there is a possibility of re-making the money. However, if that person panics and says, "This is the end of my life" and uses a pistol to shoot himself, then there is no possibility for the return of a good cycle. Where simple essence is aglow, the sufficiency of life is known to oneself.

If you lose the simple essence, and you have abundant material possessions, your possessions mean nothing because there is no more creation. Many people die but they do not die physically; they die

spiritually by losing the simple essence. They stretch themselves to possess the external shell of life which is material possessions, rather than embracing the most fundamental simple essence. The way to stay alive is to limit one's external interests and keep the energy within one's self.

Learning the Integral Truth is something fundamental and important. Are you a religious believer? Some people are churchgoers who follow religious customs and have great faith in God. They feel helped by that. If those people did not have the simple essence within, they could not even go to church. In other words, the formality of church confirms some people's spirituality. It is their habit, and it is not bad, but they could go higher. Because of the law of energy correspondence, people who have lost the simple essence usually cannot even go into a church. Their vibration is too low and it makes them feel uncomfortable. However, highly spiritually developed individuals usually do not go to church, either. Their vibration is too high and it makes them feel uncomfortable. You can see that church is an intermediate step for many people on their path to spirituality. The simple essence of mind is higher than any external knowledge or belief. Thus, having the simple essence of life determines the truthful meaning of life.

God of All Commoners

(Figure 23)

God allows your life to take place in the world. You also allow other lives to take place in the world. At least, the kindly love of God allows it.

In this diagram, in the center of a circle is the Chinese word "Ren." Ren means kindness or kindly love. Ren is another word for God, the universal spiritual essence, the master energy or the primal energy of the universe.

The ancient sages considered that the primal energy was the God of lives. They said that the highest truth of God exists in the common phenomenon of life. In other words, achieved or developed commoners considered that God was the energy that expressed itself as lives. Life energy itself is Ren—loving life. In Chinese, that concept of kindness or the ability to live is described by the word "Ren." This is one way of looking at the primal energy and God. In Chinese, the word Ren literally means the inner seed. This means the seeds inside the core of a fruit. For example, inside of an olive pit is a seed. It is the same with apricots, almonds, peaches and apples. In Chinese, that inner seed is called Ren.

If we, as spiritual students, wish to know God, we need to learn from the primal energy. The deep core of the primal energy is manifesting the tendency of life-giving energy or love of life. The diagram passively explains that God allows your life to take place in the world. Thus, you also need to allow other lives to take place in the world.

That is a passive description or definition of kindly love. Many people are aggressive. They only know that they are alive; they knock down or reject other people's lives. That is wrong. That person does not connect with the universal source, the spiritual source. That person loses the life root. If a person still connects with the life root, the person might appear to be passive by not making any special promotion or special incitement to stir up or do something. This is normal; it shows that the person lives with God or the simple essence of life. This reality is expressed as Ren, the kindly life force. This is the source of life-giving and life-loving. At least, God allows you to take place in the world. So Ren or kind life force is where we live, and the direction in which we grow. God is not a policeman, as portrayed in the general religions.

This kindness of God allows us to grow, prosper and do things in the world. We also need to have the same nature, same mental condition to allow other lives to live, prosper and enjoy the world. The recognition of all lives is spiritual self-recognition from the subtle origin of the universe, the primal energy of the universe.

Some people hold certain beliefs only to be able to reject other beliefs. They totally darken their minds by thinking that only what they believe is right and what other people believe is wrong. People who do not understand

how the universe started do not know how they should live in the world. This is why there are religious wars. Basically, because nature allows each individual to live in the world and fully exercise what is contained within that life, people can prosper and enjoy. God or the universal essence allows everybody to do that. Nobody should take that away from other people. This is an important recognition about the spiritual nature of the universe.

Many people do not recognize the spiritual nature of the universe; for their ignorance, they are considered evil. Religions do not always teach spirituality; they are often only a limited tool for tempting or conducting people to abuse themselves or other people on some level.

Chapter 3

Knowing the Universe Is Spiritually Unified by Studying the Ancient Diagrams (II)

—·—

The Unifying Power of Human Individuals in Reaching God

(Figure 24)

Purity and sincerity in internal integration is the power of human individuals to unite with God.

In this diagram, the picture is a circle, and in the middle is the Chinese word cheng. Cheng means purity, sincerity or impersonal internal integration. With this energy within, a person can achieve anything. Without sincerity, a person cannot achieve anything. Without sincerity, if you make a friend, the friendship is not truthful; it is temporary and you must break it up or finish it as only being a general contact. If you have sincerity in your learning, you will learn well.

If you are sincere in your business, your business will do well. With sincerity, many penniless people have achieved much financially. Their open vision enables them to see if a certain business venture is a valuable transitional step. Many people come to the world with no social

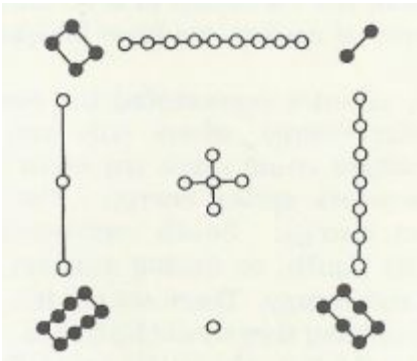
background, and achieve themselves as excellent or good leaders. How do they achieve it? Basically, they have sincerity within.

Holding their sincerity within, day by day and night by night, they keep working on their achievements, big and small. They work on one small subject and receive a discovery, a valuable failure or a specific achievement. Sincerity is the basic spiritual power that everybody has.

You may be wondering exactly what sincerity is and how you can get it. Sincerity is the point of balance at which your concern for the well-being of the other person equals your concern for your own well-being. It is a thought and feeling you hold within your body. You get it by wanting to have it. Everybody marvels at the magic power of the ancient sages or spiritual leaders. However, people neglect the more truthful power, the spiritual potence within them, which is sincerity. Some people think sincerity is God. No, God is Ren, kindly life force. Sincerity is an approach, a way, a path to reach to God. With sincerity, you can be ranked as God in any field of achievement.

The Internal Universe (Hu Tu)

The Diagram Discovered by Fu Shi on a Turtle's Back in the Yellow River



(Figure 25)

This diagram is called Hu Tu. There is a traditional story that this diagram was found by Fu Shi on the back of a turtle in the Yellow River. It inspired Fu Shi to develop the Ba Gua or the eight signs which demonstrate

the secret of nature or the universe. Fu Shi was a sage who lived around 10,000 years before us.

The bottom has one circle or dot. The left side has three dots in a line. The top has nine dots or circles. The right side has seven dots. They describe the four directions, north, south, east and west.

There are also four corner directions. There are eight dots or circles on the lower left corner which is the direction of northeast. There are four dots or circles on the upper left corner which is the direction of southeast. There are two dots or circles in the upper right hand corner as the direction of southwest. There are six dots in the lower right hand corner as the direction of northwest.

This diagram was discovered long before human culture developed. At that time, no written language existed. Maybe spoken language was not even fully developed. Now, in modern times, it is easy for us to communicate. If I say north, you know what north means. But in ancient times, before development, that could not be done. Thus, a spiritually developed mind put the dots down on the back of the turtle as a sign or symbol, and Fu Shi discovered it. Those symbols were the equivalent of today's language.

It is interesting that the ancients used dots as symbols. The dots represent the variations in solar energy: how strong the sun is. Now, of course, we have language which easily describes that.

Back then, one dot represented the North. North also represents winter energy, where only one portion of the sunshine or sunlight could reach the earth or reach human life. East represents spring energy. The East has three portions of sun energy. South represents the energy of summer. In the South, or during summer, there are nine portions of the sun energy. There are not ten, because if there were, people would die; they would be baked. West represents autumn energy, which is shown by seven dots. All are odd numbers. The even numbers appear in the four corners.

In modern times, most people have a standard idea that the four directions, North, South, East and West, are the directions shown on a map. The conception of the ancients was different. For them, each direction had a

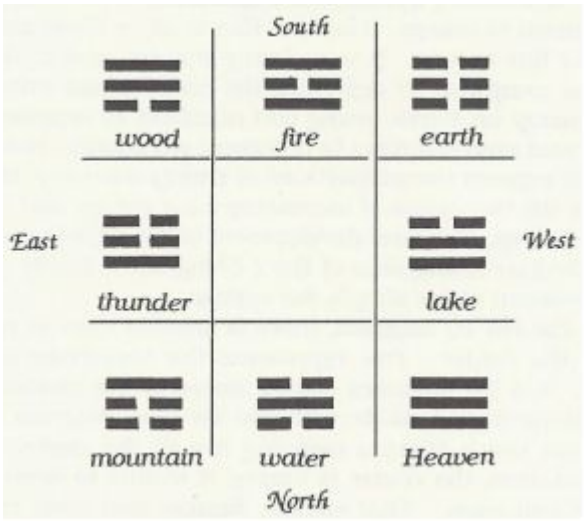
connection with the four seasons of the year or the sun's movement on the horizon during each of the seasons. The ancients considered the directions and the seasons as the same thing because they felt that the energy of each direction affected people and all life on earth. Each direction is more an energy conception than a fixed location. The ancients made a conceptual combination and used the direction to tell what the sun energy meant to them. The emphasis is not direction, but energy.

The ancients had already discovered that there is warm energy and cold energy. It was not just that there was warm sun energy or an absence of sun energy; there was also a cold energy. The corners thus show the predominance of cold energy for each direction. The ancients represented the warm energy with white dots and the cold energy with black dots. This diagram shows the white dots represented by circles, but they are actually dots.

Yang energy increases and decreases in a cycle. It is the same with the yin energy. As yang energy increases, yin energy decreases. And as yang energy decreases, yin energy increases, and in this way, those two cycles are put together.

This chart thus represents the ancient discovery of yin and yang. At the beginning, dots were used, but during the time of Fu Shi, dots were replaced by lines. One complete line came to represent yang energy, and one broken line came to represent yin energy. Fu Shi used a new system to describe the symbol carved on the turtle's back which might have already existed thousands of years.

Fu Shi's New Version



(Figure 26)

Just like the old system, the new system used eight directions. Practically, each direction does not really mean direction, but energy. Because different energies produce different influences on human life, Fu Shi translated the Hu Tu in this way. It describes the energies in all the directions. North or winter meant the water energy; East or spring meant vegetation or wood energy; South or summer meant fire energy, and West or autumn meant metal energy.

Fu Shi's new version is a transformation of the old Hu Tu. These two pictures represent the relationship between humankind and natural energy. This is the earliest spiritual development recorded. No tribe other than the ancestors of the later Han people who have now become the majority of Chinese people, had that vision of the universal or natural influence over human life. From this valuable symbol (vision) sprang the spiritual development of the original spiritual learning.

It is said that not only did Fu Shi discover the turtle with the Hu Tu design on it, but he also developed the diagram of Ba Gua, or the eight trigrams. It is also said that Fu Shi developed the eight trigram system from his observation of Heaven and Earth. Later, other sages, through the same natural inspiration, developed the whole system of the 64 hexagrams of the *I Ching*.

As mentioned, the earliest sages used dots to express the distribution of energy. I believe this is more illustrative than the later line system. It is certainly simpler, and at the same time, so complete. It describes the proportional influence of solar energy on Earth, using odd numbers to represent yang energy and even numbers to represent yin energy. Not only do the dots express the proportions of energy correctly, they also express the two cycles of increasing yang energy and decreasing yin energy. The later development of the eight trigrams and the sixty-four hexagrams of the *I Ching* are a totally different interpretation of the simple dot system.

In the Hu Tu diagram, there is another item to note: the five in the center. Five represents the centeredness of the energy. It is the balanced energy inside, in the middle. In the new interpretation made with the Ba Gua diagram, Fu Shi could not put a trigram meaning five in the center. In his interpretation, the center is empty; it means to keep vacant, flexible and open. That vacant, flexible and open energy is different from the balanced or centered energy represented by the five dots. Later, when the *I Ching* was developed, then the centeredness or balance was illustrated by words.

The Four Virtues of the Primal Energy

(Figure 27)

In Figure 27, Chyan (Heaven) is the center. Chyan is the first hexagram in the *I Ching*; in it, the energy is full. I interpret it as universal generating energy or natural impetus. The universal generating energy moves through a cycle of changes. It can be described in four directions or four dimensions. First the universal generating energy expresses originality or initiative (Yuan). Then it goes through a stage of proceeding (Heng); this means it does not stop. Next, it produces benefit or a harvest (Li). Lastly, the energy turns to firmness (Ching). Firmness means to use the earlier three steps internally in order to attain the complete five virtues (generating or initiating; continual proceeding; benefitting; firming; and the central hub of the four: harmony) of life nature. The completeness of life nature is expresses the five energies (water, vegetation, fire, earth and metal) in one. Why do we say that there are five energies in one? The universal generating energy expresses a complete cycle of four functions, plus there is the central function or the hub, thus, we count five energies with a similar root.

This creative, universal energy makes everything. It starts the universe as the energy of originality, as initiative. When you add originality to the other three virtues, then the virtue or nature of universal life is complete. This complete virtue can be a model which inspires people. This natural virtue of life—harmony, generation, growth, benefitting, and firming—is not only expressed on a universal scale, it also extends to each individual; thus, each individual is a microcosm. So the cycle of universal energy is accomplished by starting with an initiating spirit, then proceeding, benefitting, and firming. These are all expressions of the universal generating energy or the universal positive energy. It is the main impetus of nature. When this energy brings about the universe, yang has to be combined with yin for any creation to take place. The cyclic movement of these five types of energy brings about all the transformations in the universe.

The center of the Hu Tu diagram (Figure 25) is important. This is where the energy originates that travels out to produce all directions. At the same time, the center also experiences the energy that comes in from the outside. This requires looking at energy differently, not as mere solar energy. If we consider that the center of the diagram is a person, and that the outside eight directions are the world, we can understand how the inside influences the outside and the outside influences the inside, on a psychological level. This

diagram illustrates a positive influence in daily life. In daily life, positive energy is expressed when a person constantly maintains the spirit of initiative, insists upon proceeding, works to benefit other people and oneself, and holds firm to good principles in difficult times.

This picture of the universal generating energy describes life. In our life or lives, we must concentrate upon a smaller scale. The direction of a good life allows the life to develop itself, naturally moving away from wasteful competition and struggling.

The stage of the cycle that insistently proceeds can be used to express the spiritual reality or Integral Way. The Integral Way is the path. A path is something you follow to keep going ahead or forward, but that path could not be experienced as an ordinary road. If you travel on an ordinary road, you can follow a map. The path that one follows to approach the Integral Truth is much more subtle. In different circumstances, the Integral Truth has different applications.

A life that demonstrates the spirit of initiative, proceeding and benefit is in a good cycle. In a bad cycle, firmness or withdrawal inside is seen, and the person is waiting for the good cycle to come back. Both aspects of the cycle, good and bad, are called the Integral Way or the path. Above I mentioned that the subtle reality is expressed by the cycle of proceeding. Good and bad can be both true and untrue. Different sections of the cycle express different energies. The differences are called Teh. Thus, Tao means the turning of the cycle, and Teh means the different qualities or virtues brought about in different sections of the process.

The Subtle Truth is the whole. The universe itself is a flow of energy. Each individual life is also an energy flow. In different circumstances, the positive virtue of life expresses itself differently. When different expressions are still positive, they are called virtue or Teh.

In some places, Teh is pronounced like "Deh," "Ti" or "tea." It is interesting to note that in China, the word for God is Ti. In addition, the word "Ti" is pronounced like "Di." In Latin, God is called Deo. In French, God is Dieu. In Spanish, God is Dios. These pronunciations are similar. Surely, there are many ways to describe universal nature. Among all the many ways, other similarities can be found, too.

God, Ti, Deo or Teh just means function in recognition. God as Teh or virtue is expressed when marginal circumstances such as extremely good or extremely kind, etc. appear. God is not noticeable by ordinary people when everything is in their command. It means no news is good news when no critical situation appears to need God, the supreme power. During times of normalcy, God is not shown, but when trouble or danger is to happen, God is known. The Integral Way means the proceeding path or the right track of the universe. Thus, the Integral Truth is normalcy like a calm ocean, and God is the special function like the captain and crew's efforts in the storm.

The Integral Way is the universal subtle normal path. Nobody can really describe the subtle normal path because different sections of the path have different energy expressions, such as the seasonal cycle, cycle of nature and cycle of history. The function of holding together at the center is God, while the normalcy of the subtle cycle or circle is also called God; in reality, it forms the different types of energies and how they interrelate.

I would like to sum this up, to be sure that you catch the main point. Spiritual energy is the subtle substance, the subtle reality. Tao means going on the path. God is the function of the life of nature. God is Teh or virtue. God is expressed through nature, through all lives and all things at all times.

The Integral Way is the universal subtle path. The function that expresses different energies is called Teh or God. In other words, God can be known as the smoothness or roughness of the subtle path. I mentioned that the central virtue of God is kindly love. God is thus kindness or benevolence. We do not need to say God gives birth to or creates anything, but at least he does not reject anything that lives. All people allow themselves to live in the universe, but not all people wish to let other people live in the world with them. To allow all other lives to live is to unite with godly energy; to do otherwise is ungodly.

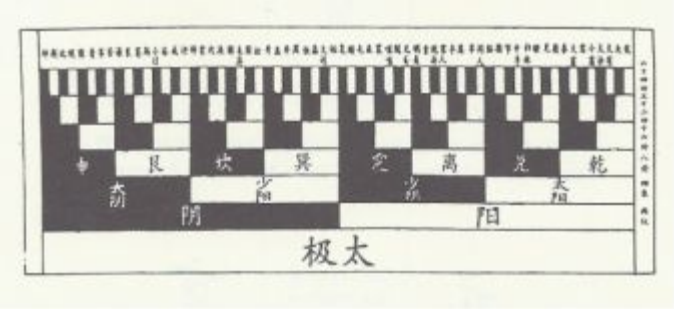
In Figure 25, there are five dots in the center of the diagram. Those five represent balanced and centered energy, which is different from the energy on the outside of the diagram. If you studied the 64 hexagrams in my volume on the *I Ching*, you learned enough about the different types of outside energy. Now I need to talk about the center. This is the spiritual work. You see, all of the 64 hexagrams represent the functions,

manifestations or edges, and do not address the centered or balanced energy. This time I will discuss the center and not go out to the edges.

So far, some prehistoric diagrams of the ancient spiritual mind have been shown. We can make a small summary here. It was the intention of all the ancient sages to use a simple system to govern the conceptual complication of universal development.

From oneness, the universal energy develops the expressions of yin and yang, two opposing energies. Yin and yang further developed into four different energies. Four become eight, and eight become sixteen, which became thirty-two and then sixty-four. The universe developed itself like that. As the ancient developed ones viewed it, everything began from one bit of yang energy.

The Cycle of the Universal Creative Energy (I)

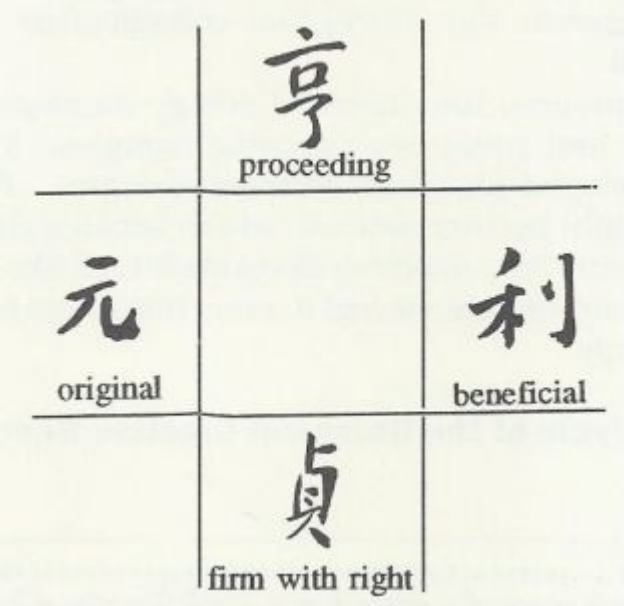


(Figure 28)

These are the two divisions from the Tai Chi that can go to boundless divisions. This can be continued, especially if using a computer.

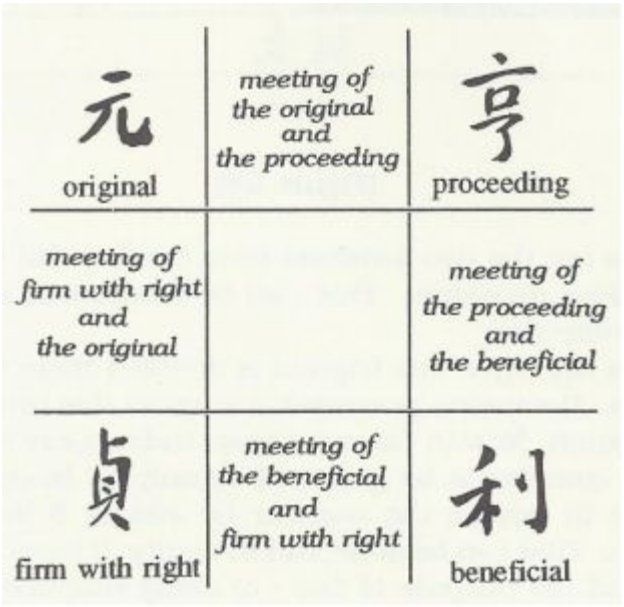
When the three-line trigram is doubled there is a six-line hexagram. Geometric progression such as this brings endless multiplication. Now in Taiwan, some students say that modern life is too complex to be governed by only 64 hexagrams, and they wish to double the number by adding 3 lines to each hexagram. That can be done, but in reality, it loses the original spirit—and the purpose of Tao—of using simplicity to govern the complicated.

Chyan Can Proceed Greatly with Firmness and Justice



(Figure 29)

The Cycle of Universal Creative Energy (II)—The New Integration of Two Positive Energies

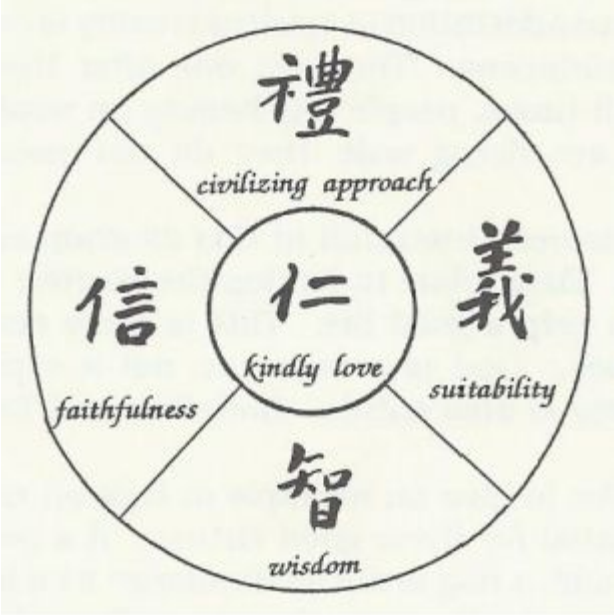


(Figure 30)

The Cycle of Universal Creative Energy (III)—The Manifestation of New Virtue as New Spiritual Function

(Figure 31)

The Five Divisions of the Creative Virtue as the Great Spiritual Function of Universal Life



(Figure 32)

Figure 31 shows the four basic virtues of natural energy in cyclic expression. This is not a concrete structure. By its movement, another four

transitional dimensional virtues are expressed; thus, eight main phenomena of nature express themselves. This was the later recognition which structured the eight trigrams as signs of the eight manifestations.

Originally I only showed that in the center there is the kindly love of God nature. But at different times, God nature expresses itself differently, as shown in Figure 32. When you experience the difficulty of winter, you do not need to be desperate, because the universe is faithful—the warm spring and the life energy will come back every year. That something upon which you can depend is called faithfulness. The human mind developed the word and concept of faithfulness. What is more faithful, influential and benefitting than the universal energy cycle? We can reflect the faithfulness of nature.

Faithfulness means taking a civilized approach to life. The brutal approach, which is aggressive and violent, is so ugly. During one stage of human development, people gave up the brutal approach to become more civilized. That was during a time when art and drama expressed the beauty of human life rather than divergence from correct living. Although in modern times much of the art does not express the beauty of life, it is still correct to seek it as part of one's own life.

The next manifestation of spiritual reality is called suitability or appropriateness. The next one after that is wisdom. During difficult times, people rely heavily on wisdom. Usually when people are doing well, they do not need wisdom or guidance.

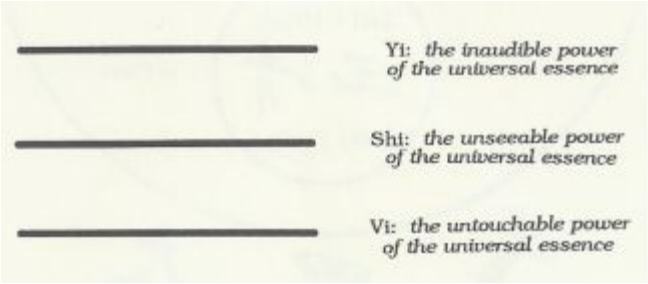
The five virtues illustrated in this diagram are all aspects of natural life. They relate to finding the positive and supportive position to help a good life. This is godly energy. This is how God comes. God is a function, not a separate reality. Spiritual Energy is also subtle. Both Tao and Teh are part of human life.

I would like to give an example of how all natural things have the potential for these good virtues. If a person treats a dog well, although a dog is not as developed as a human being, the dog will obey the human. The dog will not bite its owner. This is called faithfulness. Even a dog must be civilized, although it is part of the dog's nature to fight. Around human children and adults, he must behave properly. A dog has to do suitable

things and has to be wise. If you throw a ball, he has to bring it back. Even a dog, to live a good life and not be killed by people, has to be supportive. Many human people cannot even be compared to the dog, because once human people lose their positive nature of life, they become the worst enemy of themselves and other people. Although both can have good virtue, humans are much more evolved than dogs.

I hope that this helps you see that God or godly energy is not monstrous, but is the strength and kindness of virtue in the universe. If you recognize this, you will know that God is always supportive and is truly a friend. Yet, if you do not recognize the right way to use virtue, you might use a strength other than the kindness of God to bring yourself to a different end of life, such as destruction.

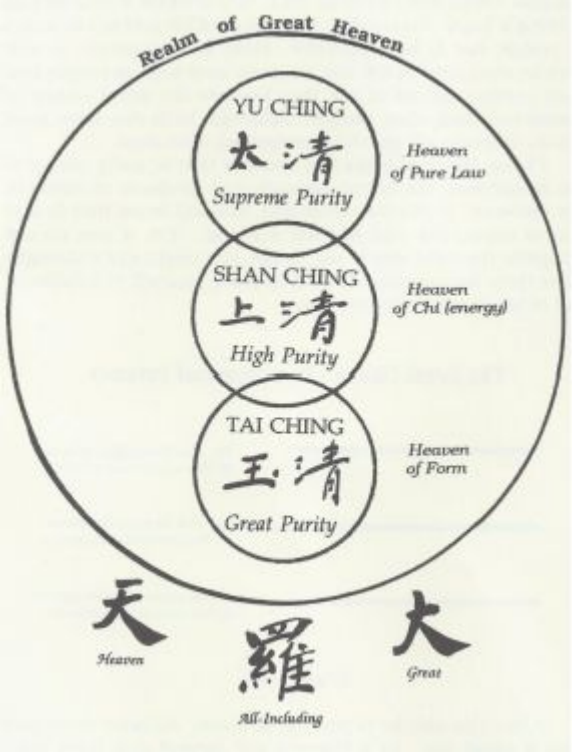
The Great Chyan—The Universal Potency


Yi: the inaudible power of the universal essence
Shi: the unseeable power of the universal essence
Vi: the untouchable power of the universal essence

(Figure 33)

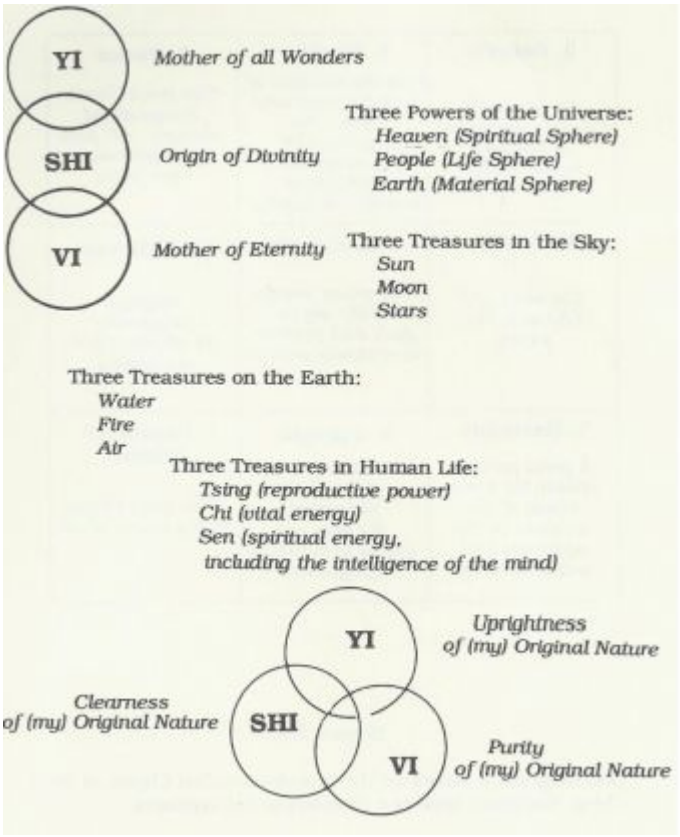
A line can also be expressed as a dot. All lines developed from a small dot. In a trigram, the second and third lines developed from the first line; thus, they all developed from one small dot. Everything develops from the smallest, the dot. Once it grows to a certain stage, it divides itself into two dots. After a dual situation develops sufficiently, a third, or a middle stance, is born. All 64 hexagrams were developed from the first dot as an energy sprout in the first stage.

The Three Realms of Spiritual Purity in One



(Figure 34)

The Integration of the Great Three (Three Primary Medicines of Immortality)



(Figure 35)

The Nine Virtues or Spiritual Functions of Chyan (God) **(The Virtues of the Leading Force)**

5. Benefit *All benefit of Chyan's movement is brought to the world.*	**4. Health** *Like the example of healthy movement in the sky, a spiritually aware person strengthens oneself constantly.*	**3. Peace** *The great Chyan brings about changes. All good changes must have peace.*
6. Purity *The energy of Chyan is the purest.*	**God (Center)** *The prime energy of the sky is pure and positive as masterly energy.*	**2. Brightness** *Brightly forwarding on all six stages; proceeding*
7. Harmony *A great person attains the same virtue of the universe in the apparent and subtle spheres.*	**8. Upright** *Whether going forward or retreating, the wise one knows to maintain uprightness.*	**1. Resourcefulness** *The great Chyan is the source of all.*

(Figure 36)

This diagram is based on the hexagram called Chyan of the *I Ching*, displayed here in a nine-house arrangement.

The Nine Virtues or Spiritual Functions of Earth (Virtues of Following, Cooperation or Subordination)

5. Enjoy more by following great leadership well	4. By constancy and trustworthiness, achieve mastery or motherliness	3. Cooperative in movement or stillness with one's own principle
6. Upright, internally and externally	Center Trusted by all; compliant with the subtle law	2. Develop the depth of great acceptance
7. Cooperation with big goal but does not take credit for achievement	8. Internal growth; outward stretching and development	1. Offering a capacity on which all different things can find a position

(Figure 37)

Chapter 4

Knowing the Universe Is Spiritually Unified by Studying the Ancient Diagrams (III)

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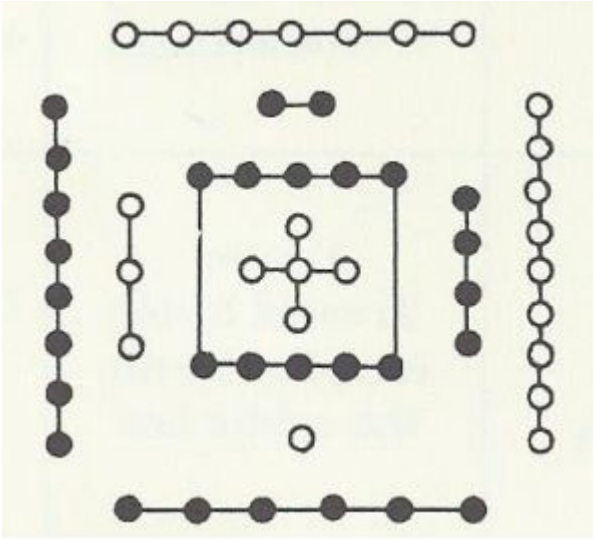
The Internal Universe
(Lu Su)
(The Diagram Discovered by Yu on a Horse's Back in the Lu River)



(Figure 38)

This diagram illustrates internal or external universal energy. It was called Lu Su, because Yu discovered this diagram on the back of a horse in the Lu River. Lu refers to the Lu River, and Su means sign or design. At that time, the great Yu had accepted the assignment to help Shun, the emperor of that time (reign 2557-2208), solve the long-standing problem of the flood waters in China. He continued the work of his father, Kun, who had been assigned by Emperor Niao. His father's approach was to try to stop the water from flowing by damming it up. However, that did not work; it only caused more trouble. Yu was a naturally inspired person. Yu's way of approaching the problem was to open up more channels and rivers and make the water go to the ocean. Yu worked all the time on connecting

existing rivers and channels by making new channels. In the Lu River, he discovered a horse that had the diagram on it shown in this figure.

There are three possible ways in which such a horse could have been found. First, it may have been a real live horse with a lot of whorls. A whorl is a circle of hair that surrounds a spot. The most easily seen example of this is the spiral pattern of hair surrounding the central point on the top of a young boy's head. The second possibility is that Yu's horse could have been just a vision. The third possibility is a stone carved horse. I believe that it was carved on a stone horse. Whatever anyone believes is all right, because the most important thing is the meaning of the diagram.

This diagram is different from Hu Tu. Lu Su has two sets of thoughts, two sets of systems in one picture. In other words, the diagram expresses a system occurring on a flat plane and also in three dimensions at the same time. It is quite complex.

In this picture, there is a similar five-dot arrangement in the center as with the Hu Tu diagram. Also, just outside of this center, there are five dots in a line on top, and five dots in a line on the bottom. The number five expresses the essence of life, or just life. The dots on top represent the sky energy and the dots on the bottom represent the earthly or material energy. When the sky energy is harmonized and the material energy is also harmonized, the intercourse between the two—the upper energy sent down, the lower energy rising up—can give birth to life. This is how life is established.

The ancients recognized four different types of energy that surrounded this central, balanced life; in other words, there are five types of energy altogether. Life energy itself is harmonious, central energy. The form of a life makes itself the center or the base by the instinct to observe and contact the four sides of its surroundings. The central energy draws upon the energies of the four directions to support its own existence. The center can be evenly supported by its surroundings. All life, high achievement and good conditions are the result of harmony and balance between the five energies. The surroundings can be described as four directions, eight directions or 360 degrees—the description does not matter.

Now, one by one, we describe what energy comes together to support one's life. First we look down below. There is water, represented by one white dot. Water itself needs something to hold, contain or carry it, otherwise the water cannot produce life. If water has nothing to hold or contain it, it will just disperse in all directions.

The next part of the diagram is the energy of the sky which is above the water. It receives one dot.

There are six portions of earthly energy to contain the water energy. The dot that represents water is above the six portions of earth or yin energy. This means one yang (light energy) and six yin (heavy energy) produce water energy. Seven white dots above with two black dots below is the fire energy. This means two yin and seven yang produce fire energy.

Wood is on the left side. It is composed of three yang and eight yin. That is the energy of vegetation. The metal energy is on the right. It is composed of four yin and nine yang. This is the energy of metal.

In the universe, there is no one thing that consists of only yin or yang energy. Each basic substance of the universe consists of both elements.

In the center, there are five black dots above and below the centered five white dots. This shows the five yang and five yin energies representing the balanced Earth which contains all other four types of energy almost evenly. Only the edge or sides can be known, but not the center. In a cyclic movement, the center always maintains the sameness with no exhaustion.

These are the five types of surrounding energies which come in harmonious order, produce life and continue to support life. If the proportions change in any direction, it will change the reality, quality and constitution.

It was the great intuition of the ancients that led them to think that a good natural environment, being or thing has to be supported by the balance of energy from all directions. If something disappears, falls, or death happens, it is because the balance was lost; in other words, the natural support from inside out, and from outside in, could not meet proportionally. For example, if the outside pressure is stronger than the inside pressure, a person will have a nervous breakdown. On the other hand, if the inside

pressure is stronger than the external pressure of society, the person will become overly ambitious, and quite possibly the person's impulse will cause some aggressive or destructive measure.

Here is another example of how balance is important. If the sun shines too much, the earth becomes dry and drought happens. If it rains too much, the earth becomes too watery and flooding happens. Neither extreme is beneficial. Only when fire and water energies are balanced is a situation supportive.

Correct spiritual practice, the two Ba Gua diagrams and Chinese medicine were all developed from both pictures, Hu Tu and Lu Su.

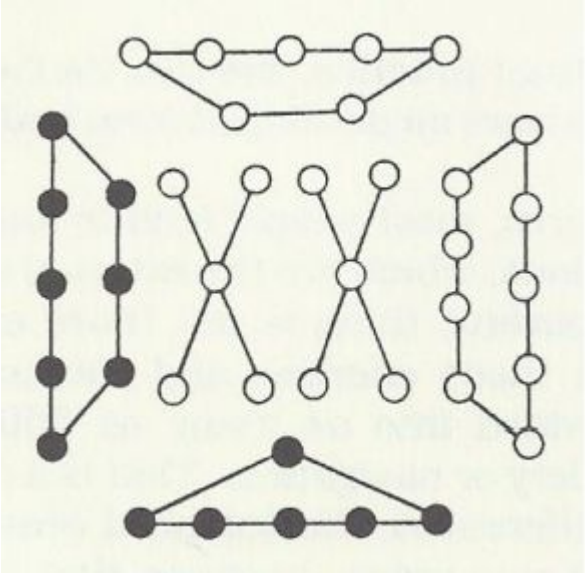
In both pictures, most people tend to look at the energies of the four directions, which are the external energies. However, the most important thing is not those energies; it is the balance between those energies and the central energy. A circle can be divided into as many as 360,000 sections of direction for artillery or navigation. That is a different purpose. For the energy differences, the balanced center represents the oneness of all the energies, because that is where they all converge. The smaller divisions of direction have a lesser influence. The bigger divisions, such as the four or eight directions, support the balance that is so important.

Yu was assigned the major task of organizing a group of people to fight the water. At that time, people needed confidence that they would be able to survive in the face of this natural catastrophe. During good times, people do not have problems of confidence. During bad times like war, such as when the Yellow Emperor fought Chieh Yueh and the leaders of the nine barbaric tribes, or like fighting the flood, people need great confidence.

Confidence of life cannot be built by the invention of religions. Only true spiritual knowledge which comes from real practice reaches the source and thus support the confidence of life. For example, when the Yellow Emperor faced difficulty, through his offering and prayer, spiritual support came to him. Spiritually achieved ones taught him the practices. Yu continued the spiritual practices of the Yellow Emperor. He learned not only the Yellow Emperor's practices, but because he had traveled widely, he collected all the ancient spiritual practices. The Integral Way began, in part, with Yu. It was the spiritual request for support from the vast sky and earth.

Another way to interpret this picture is to have the 28 constellations divided up into the four directions, with the Big Dipper in the center. An abstract image of the world can be obtained by the intuitive mind.

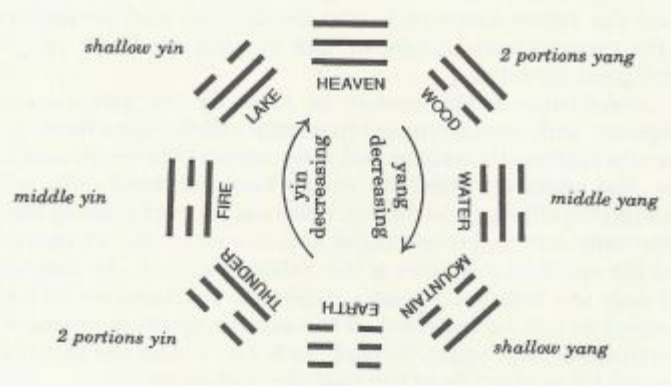
The Transfiguration of Lu Su and Hu Tu



(Figure 39)

This is the picture of a different design of Hu Tu and Lu Su. It expresses the same thing but it may inspire people differently.

The Transforming Universal Energy



(Figure 40)

This diagram illustrates a different view of reality. Fu Shi developed eight trigrams to express eight generalized types of energy; this picture can be considered an illustration of when yang increases, yin decreases. Some people consider this the pre-Heaven stage of the universe, but the main thing is not the location. Pre-Heaven means more than the movement of nature. On the right, yin energy increases and yang energy decreases to become yin. On the left, yin energy decreases and yang energy increases. This is the ancient arrangement. For easy understanding, Thunder and Wood (also called Wind) may be exchanged so that yang (or yin) is seen moving from strong or deep to weak or shallow. Thunder also expresses deep or strong yang, and Wind also expresses deep or strong yin.

Here, yang is above and yin below. Why is this diagram called the pre-Heaven stage of life? It is because all differing energy was originally one energy. Light energy ascended to become sky and heavy energy descended and converged to become Earth and stars. Yang energy is unformed but continues to move. Yin energy is converged as concrete things. So yang energy can be distinguished from yin energy by whether or not it is concrete. Once a thing or idea becomes concrete, it becomes yin, but its impetus or force is yang. These are abstract concepts for modern people; surely for ancient people, too. This applies to recent discoveries in physics, such as German physicist and Nobel prize winner Heisenberg's uncertainty principle, which states: Both the position and momentum of a sub-atomic particle cannot be accurately determined simultaneously. It may also be used to understand general concepts in physics of particles versus waves.

This picture expresses that yin does not always become yin, and yang does not always become yang because all are transformable. They are transformable by decrease and increase. The eight signs express the eight energies by using a solid line to express yang and a broken line to express yin. The position and numbers of solid or broken lines express increase, decrease and interchange:

Lines can be doubled into a hexagram to express energy changes and enhancing. The line system is derived from either Hu Tu or Lu Su.

On the left side of the diagram in Figure 40, yang energy is increasing and yin energy is decreasing. At first yang energy is shallow, but it becomes deeper, in the middle trigram. Then it becomes still stronger.

On the right side, the principles of decrease and increase are the same. It starts with full yang energy, and changes to shallow yin energy. Yin energy becomes deeper in the middle, then becomes stronger and finally becomes full yin.

People think that the eight trigrams of the pre-Heaven Ba Gua are a concrete type of thing. However, the trigrams are just symbols for that which changes, and keeps moving—energy.

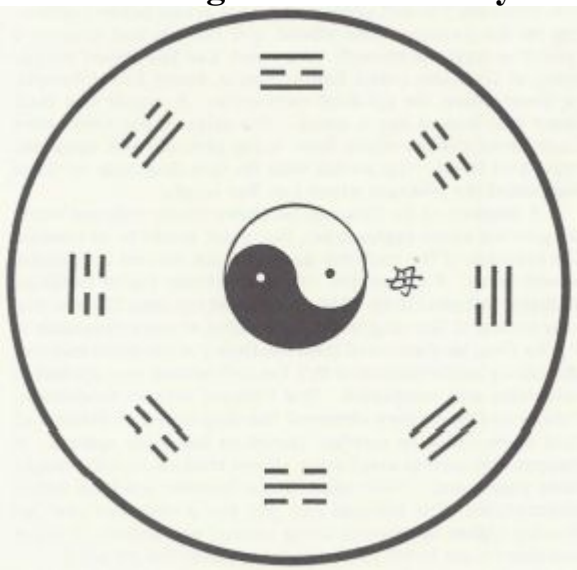
The next picture will help you more. It is hard for people to understand yin and yang, the different types of energy, and that the interplay of the universe is the interplay of two kinds of energy. It was hard for the ancient sages to pass down the concept of the eight types of energy to their descendants, because it is a spiritual achievement, so they used the family system to explain it. All people have experienced family life; it is a basic experience that can help people grasp a new idea. The energies were thus described in terms of a father and mother, three sons and three daughters. Because the children were born at different times and have different ages, the conception of who contains more yin or more yang could be given.

In this diagram, the subtle source of the circular infinity with the Tai Chi of yin and yang inside it gave birth to the eight trigrams. The Mother Gives

Eight Types of Energy: A solid line represents yang energy, a broken line represents yin energy.[2]

Full Yang: yang is in its fullness (sky) (father)
Strong Yang: yang reaches the deep level (thunder) (eldest son)
Middle Yang: yang reaches the middle (water) (middle son)
Young or Lesser Yang: yang seen only in the surface (mountain) (youngest son)
Full Yin: yin is in its fullness (earth) (mother)
Strong Yin: yin reaches the deep level (wood) (eldest daughter)
Middle Yin: yin reaches the middle (fire) (middle daughter)
Young or Lesser Yin: yin reaches the surface (lake or rain) (youngest daughter)

The Subtle Source Gives Birth to
Eight Types of Energy:
The Subtle Source as the Parents of All Lives, The Parents of the Sons and Daughters in a Family



(Figure 41)

There are different ways to arrange the eight trigrams. Figure 41 is a familiar way of representing them; they surround the Tai Chi circle. Few people have seen other arrangements of the eight trigrams. It is easy to teach a student one thing, but if a teacher talks too much theory, students become confused. Yet if you do not explain, students will hold one thing as

final or ultimate truth. Please understand that what you are learning is not a single, concrete thing, but a movement of energy.

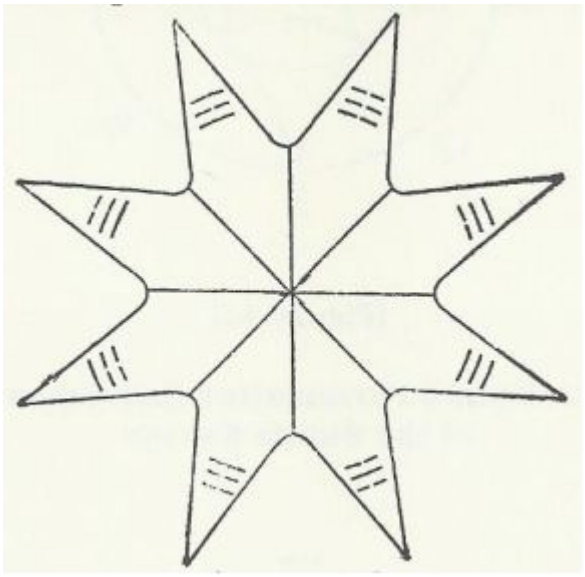
The following diagrams are different Ba Gua designs which were passed down in the Integral Way. They can still be seen in the temple honoring Lao Tzu. Earlier I mentioned the story about the pass official who requested that Lao Tzu teach him before leaving the central society to go west. In response, Lao Tzu wrote the *Tao Teh Ching* and gave it to him before continuing on his journey. The official quit his job and became a hermit to cultivate himself. Afterward, Lao Tzu stayed temporarily at Lu Guan, called Tower Temple, Tower Taoist Temple, or Tower Place, for spiritual cultivation. A temple was built there that looked like a tower. The sides of the tower were made from stones, which have many pictures and diagrams carved on them. The stones with Ba Gua diagrams on them supported the platform where Lao Tzu taught.

A diagram of Ba Gua can be drawn many different ways. If I give too much explanation, the result would be to fossilize the function of the pictures, and no more natural inspiration would occur. For example, German scholar Baron Gottfried Wilhelm Leibnitz (1646-1716 A.D.) could not read Chinese but only looked at the diagrams. By looking at some diagrams of the Ba Gua, he discovered both the theory of the atom and also the binary mathematical or 0/1 (on/off) system now applied in calculator and computers. One Chinese scholar studying in France in this century observed the diagrams and discovered that there must be another planet in the solar system. It happens by natural inspiration. If you read too much, it might limit your mind. Your mind might become stuck in verbal descriptions. The writings can give you a clue, but you can develop higher by yourself using natural inspiration. It is not suitable for me to tell you everything about the pictures.

In China, early spiritual teaching only taught spiritual reality. Later, the principle of only teaching spiritual reality was not continued by folk Taoism but by secret passage in Zen Buddhism. Superficially, Zen is Buddhism; in reality, it is a combination or marriage between ancient original spiritual teaching and a religious organization of new Buddhism. In China, a truly achieved Zen teacher gives questions but not answers. Only if you are achieved will you understand. If you are not achieved, you might be

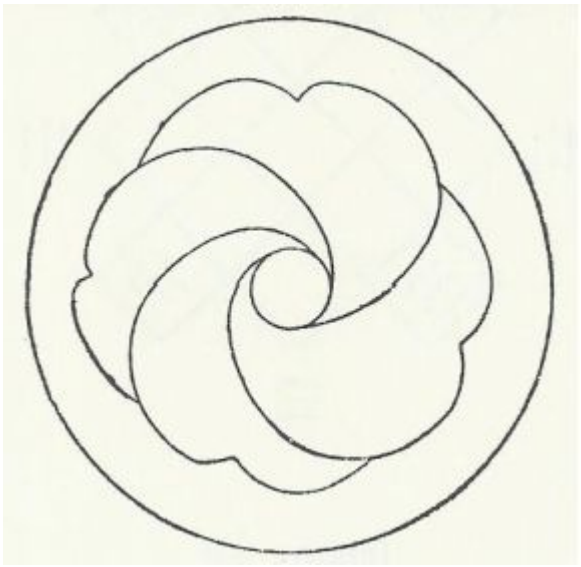
confused. The master might give you a question like, "Who were you before your father or mother was born?" because your problem is not an intellectual problem and the teacher does not want an intellectual answer. We always like to apply our intellectual mind to answer all the questions we have. Yet, life is not an intellectual problem. Now, I would like you to give me your answer to your problem.

The Expansion of the Subtle Source



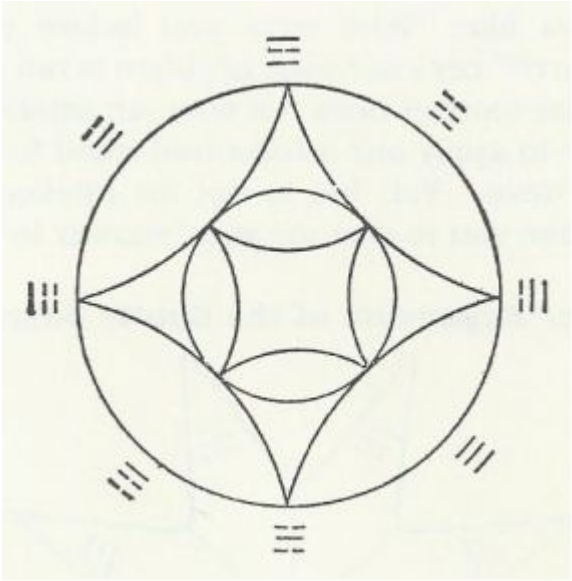
(Figure 42)

The Contraction of the Subtle Energy



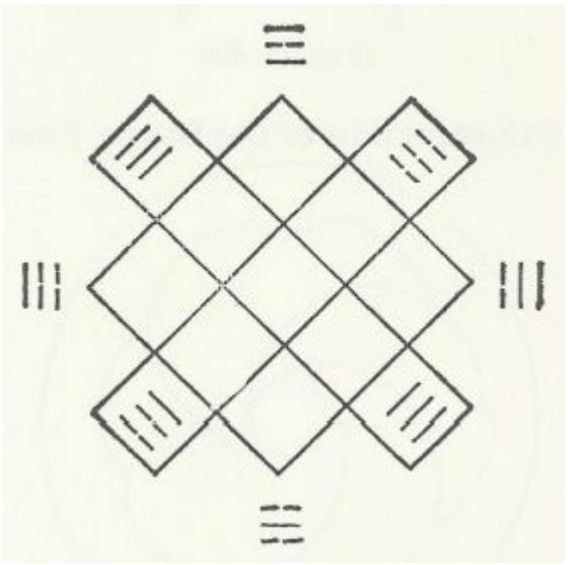
(Figure 43)

The Condensing or Centripetal Movement of Subtle Energy



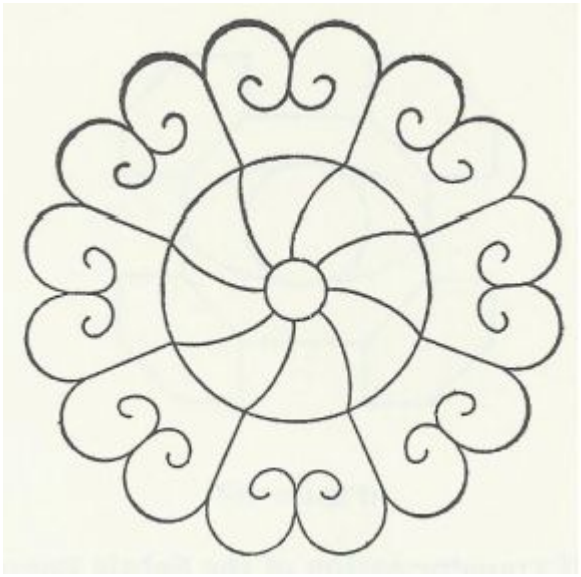
(Figure 44)

The Square Formulation (Movement) of the Subtle Energy



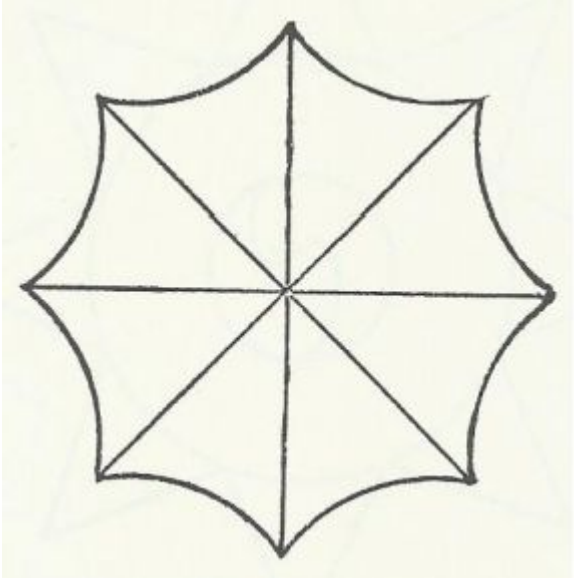
(Figure 45)

The Softening of the Subtle Energy



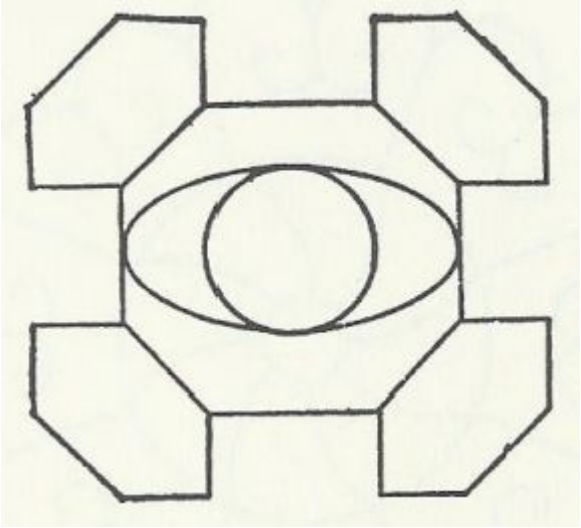
(Figure 46)

The Self-Transformation of the Subtle Energy (I)



(Figure 47)

The Self-Transformation of the Subtle Energy (II)



(Figure 48)

The Self-Transformation of the Subtle Energy (III)

(Figure 49)

The Self-Transformation of the Subtle Energy (IV)

(Figure 50)

The Self-Transformation of the Subtle Energy (V)

(Figure 51)

The Self-Transformation of the Subtle Energy (VI)

(Figure 52)

When you are young and unachieved, you are looking for the true spiritual answer to the questions, "Is there such a thing as God? Where is God? Who is God? What is God? How is God?" We know that in the human sphere, life itself is a tool. You use your life to accomplish your life in a better evolution. But many people come to the world and forget this purpose, so they are entrapped by worldly life. They lose the ability to see their true face. They cannot answer the question I asked before, "Who were you before your parents were born?" It is important to discover and to find the answer for yourself.

I was in the same process, searching for God. I was instructed. A god told me to read a certain chapter and look at a picture. You must understand, I was not crazy or mentally confused. I was clear-minded, not in a dream, but in meditation or at least in a meditative type of mood. I received the message, and went looking for that book. How can a picture be God? I studied it. If you consider that the word God is only a title, name, definition or expression which describes a certain type of energy, a masterly energy, then you can understand that this diagram is only a symbol, representation or image of that same energy. It describes masterly energy or masterly spirits. Basically, it is God.

What part of this picture is God? There is a big circle outside and a diamond inside. There are four directions: they are positivity, balance,

harmony and firmness. Those four directions can also be named originalness, enjoyability, benefitting and firmness. And there is a type of energy as the combination in between every two energies, such as the energy which exists between firmness and positivity, between originality and enjoying, and between proceeding (or smooth proceeding) and firmly insisting (proceeding).

The Masterly Energy
The Master Spirit (GOD)

(Figure 53)

Figure 53 shows that the energy is moving to various situations. The energy is always creative, positive and producing. There is only one prime energy. In a specific circumstance, it will be expressed as the godly energy. Everybody has godly energy. In some people it is hard to find; it is not lost, but just buried by contamination. They cannot find it any more. The center is God. This is an important picture.

The Physical and Spiritual Being of God

(Figure 54)

Figure 54 is also a representation of God. The center is God, or in Chinese, Ti. On the top of Ti is Heaven, and on the bottom is Earth. On the right side is the sun, and on the left side is the moon. The outer circle has eight directions, dimensions or expressions. They are: uprightness, harmony, purity, beauty, health, peace, brightness or clarity, and balance or resourcefulness. This picture later transforms into a square, as in Figure 55 for the purpose of easy drawing. Further development of that picture leads to a new stage.

This diagram hints that there are nine godly energies to assist one complete God, or nine godly functions in each individual. That means that there are also nine godly functions in the big nature, in the universe. A further spiritual practice has developed from that.

The Nine-House System of Universal Spiritual Energy

(Figure 55)

Chapter 5

Knowing the Universe is Spiritually Unified by Studying the Ancient Diagrams (IV)

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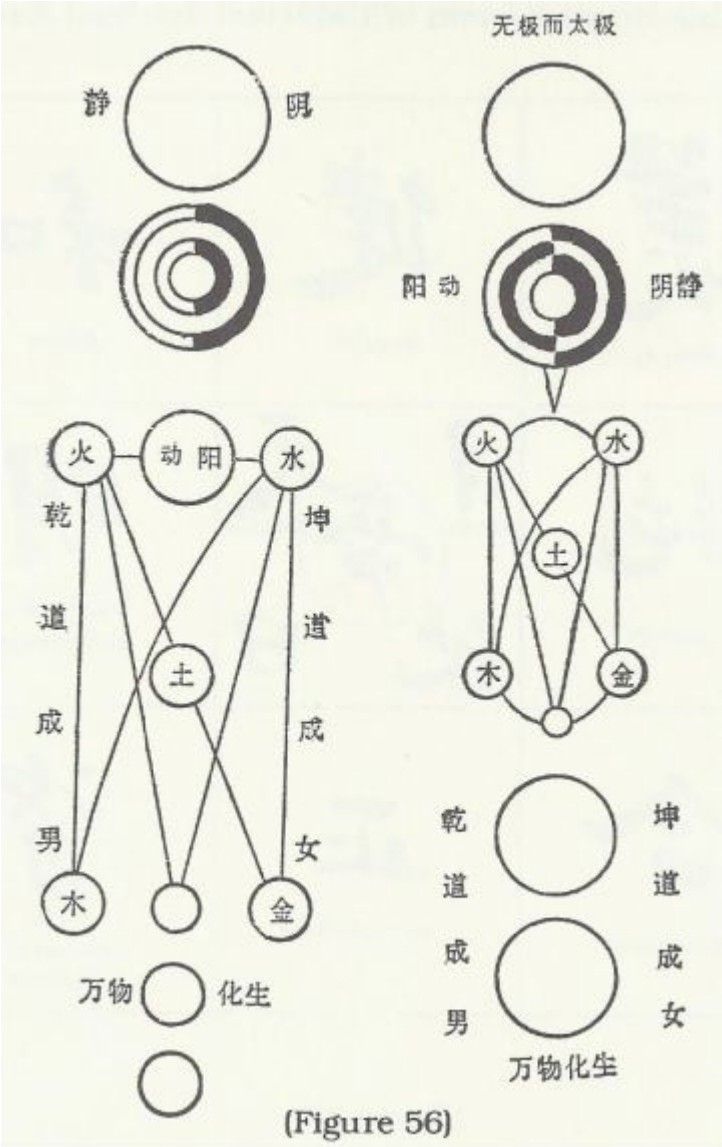
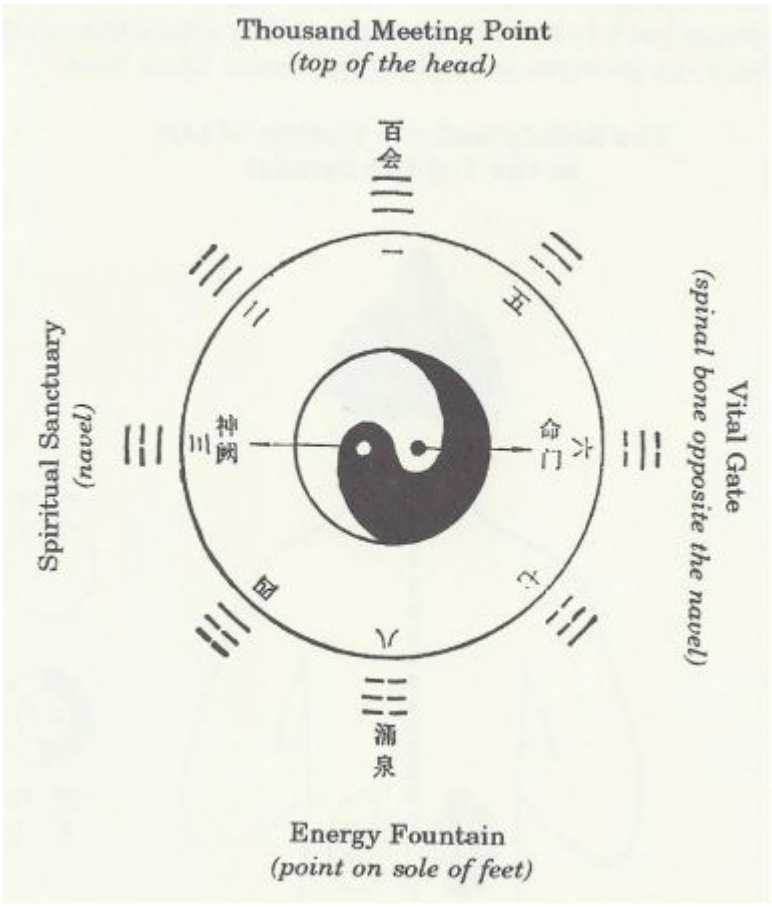
From Subtle to Concrete, From Simple to Multiple Is the Way to Physical Formation

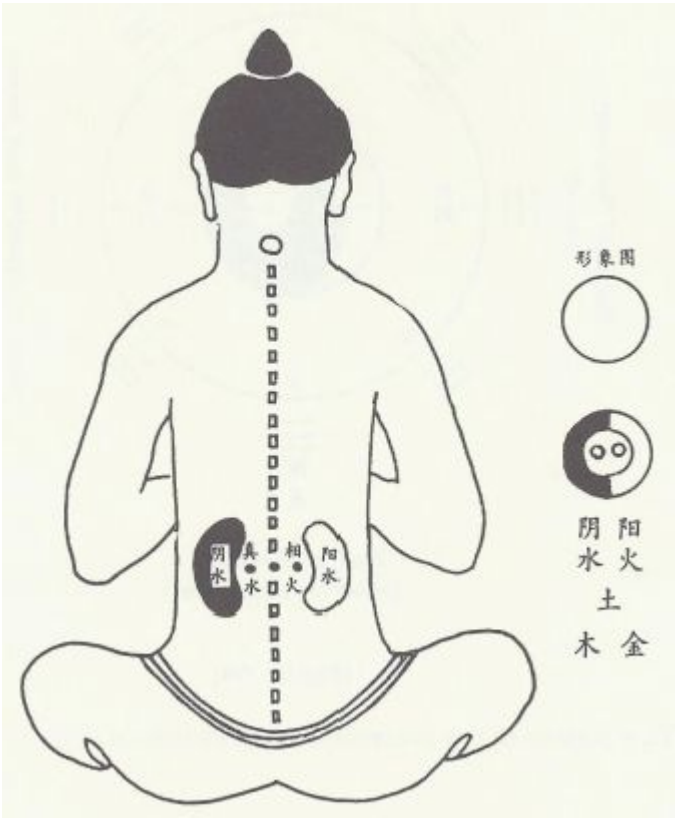


(Figure 56)

From the concrete to the subtle and from the multiple to the simple is the spiritual foundation. The right side of this diagram expresses the movement of the subtle origin as it gives birth to all things and all lives. The left side is the movement of all things back to the subtle origin as they attain immortality. These two pictures were given by Master Chen Tuan.

The Kidney and the Vitality of Life in the Tai Chi Symbol

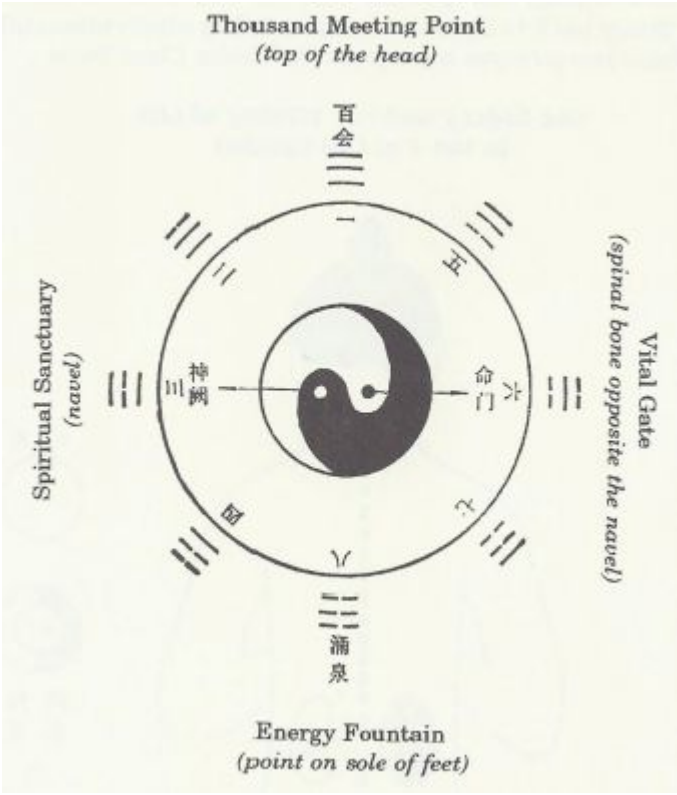

Thousand Meeting Point
(top of the head)
百会
Spiritual Sanctuary
(navel)
神阙
Vital Gate
(spinal bone opposite the navel)
命门
涌泉
Energy Fountain
(point on sole of feet)


形象图
阳火
阴水
土
木
金
阴水
真水
相火
阳水

(Figure 57)

This diagram shows the Tai Chi symbol as the internal kidney function in spiritual cultivation.

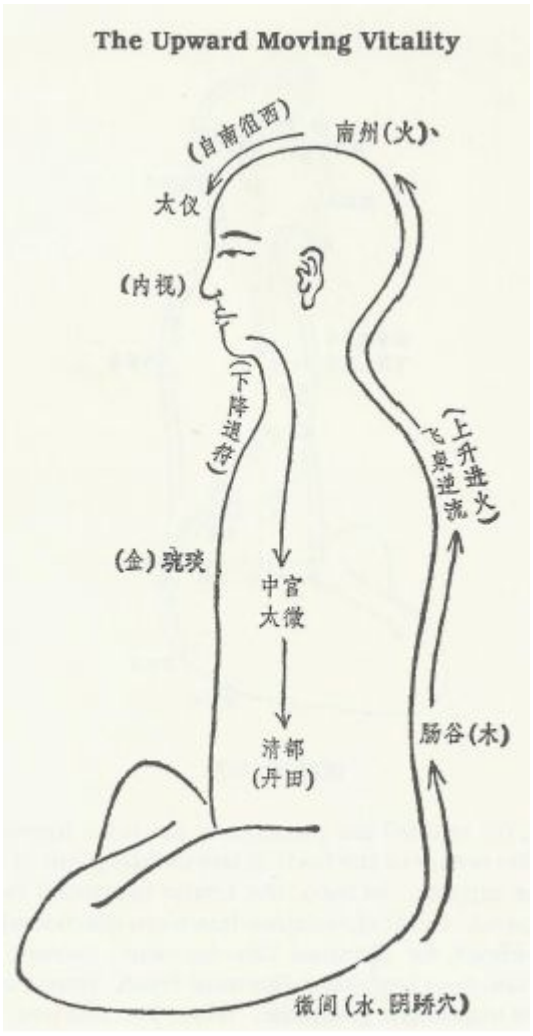
The Four Main Points of Vital Energy in the Symbols of the Eight Manifestations



(Figure 58)

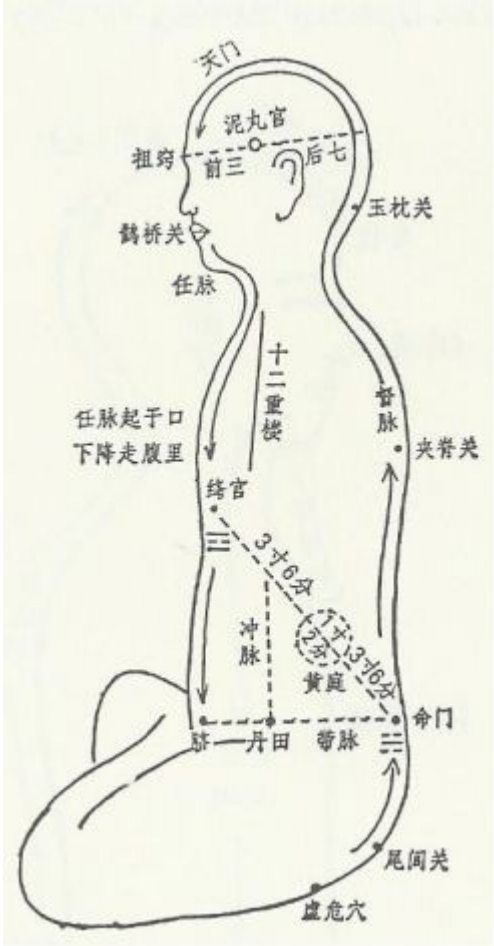
This relates to the practice of orbit circulation.

The Upward Moving Vitality



(Figure 59)

Circulating The Vitality



(Figure 60)

Figures 58, 59 and 60 are pictures of the orbit movement. In a woman, the center of the body is the middle point of the chest between the nipples. In men, the center is around two inches above the navel. Orbit circulation has been discussed in detail in the *Workbook for Spiritual Development, Esoteric Tao Teh Ching* and *The Ever Unfolding Spiritual Truth.* Here I would like to give more important guidance. When you are young, do not pull your energy down below when you are young because you need the development of your wisdom. You should guide the already low energy up the tailbone through the spine to the head. Circle it over your head and return it to the center. When you are older, you should bring your energy down to the lower tan tien for the purpose of rejuvenation and regeneration.

Nurturing the Spiritual Baby

(Figure 61)

This is after achievement. The spiritual energy is converging in the lower tan tien. This converged spiritual energy moves to the top of the head. When it does, it is called the immortal baby.

Diagram Used as Symbol for Union of Tao and Man

(Figure 62)

In the seal the characters are ancient style. Here are the characters translated into English, along with their modern Chinese equivalents:

(Figure 63)

Chapter 6

Tao is as

The Ring of True Power

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When Tao Is Applied to Spirituality

The word "Tao" is another name for the universal subtle reality of spirit.

Tao is not beyond human life or social life. It is not beyond the world. Tao is present in the material world, in the natural world, and in human social activities. Tao connects to all.

Tao is principle. Tao is also the process by which things become good. Good change is helpful; thus Tao is the patron of all individuals.

Tao resides in the deep reality of all existence and non-existence, manifesting through events and through all things.

Tao is unified with all human affairs. When human affairs follow the subtle law, they are correctly ordered. Otherwise, they deviate from the Tao. When human affairs are manipulated by somebody's mind, they do not follow Tao.

Tao is the process of movement and change of energy. Tao is the insubstantial reality of the universe. Tao is the harmony of the invisible and visible yin and yang. Yin and yang join in mutual confrontation or any contradictory situation. Tao is the good adjustment and movement between yin and yang. It alternates between motion and stillness, forwardness and retreat. Tao can be found everywhere.

Tao is the process of good change and correct movement. Movement and changes are the function of spirit. Tao embraces all aspects of a person's

life tree: root, trunk and branches. The ancient sages used water to exemplify Tao. The flow of water is like the flow of Tao. Tao, like water, can pass through all types of stagnancy or obstruction. However, water can only symbolize Tao, it cannot present Tao.

Tao is within every event. It seems that Tao hides itself in events because it cannot be seen, but hiding is not the intention of Tao. Tao is just very quiet, so it is not noticed.

There is nothing outside of Tao. Tao is not outside of things. Tao lives within things, and things live within Tao. Tao is the substance and Tao is also the function. Tao is the totality of function and substance.

Tao is not beyond the mind. The mind is Tao. The mind is Tao when the mind is not disturbed by different intentions.

In the universe, there is only Tao. Tao is the law of everyday matters, everyday life. Tao is the principle of practical morality.

Tao is everywhere. Tao produces things, but Tao is not produced by things. Tao regulates and controls things, but is not controlled by things. Physical life and Tao are one thing; they are not separate.

To follow one's spiritual nature is to embrace Tao. Tao does not leave people; people do not live outside of Tao.

Tao is the unification between the subjective and the objective. Tao is the connection between energy and the mind. Tao does not depart from yin and yang, but it does not depend upon yin and yang because it exists in independence. However, it also transcends dependence and independence. Internal knowledge which one does not know by learning is Tao.

The purpose of the traditional diagrams is to explain the universal, masterly spiritual energy. In Western conception, Tao is called "God" in a broad sense. In Chinese conception, God is also called Ti, and Sang Ti translates as Upper Emperor or High Emperor. Tao is what God follows.

Tao usually expresses itself in circular motions, cycles or circles. A circle means the path, the Way. The circle has a central point which

communicates with all parts of the circle in all directions, just like the spokes of a wheel all connect at the hub. This central energy is the masterly spiritual energy of the universe, nature and each individual being.

The diagrams or symbols that represent Tao developed earlier before the complete, complicated system of written language. They tell more than any written definition or explanation that written language can provide.

The masterly spiritual energy or God has its position in spiritual practice. How to use masterly spiritual energy in my spiritual practice or how to know the position of spiritual energy in one's spiritual practice is a matter of spiritual development itself. Given the limitation of language, some ancestors avoided describing it. Still, some learners of Tao understood that the masterly spiritual energy was the center of the prime energy.

In the vast sphere, the nature of the multiple existence which compose the universe follows or is in concordance with the law of yin and yang and the five elements. That is to say that the law of yin and yang and the system of five elements are ways to describe something about the nature of the universe. However, masterly spiritual energy is not outside the sphere of existence which follows those laws. It is joined with existence in activity. It is always looking to move or guide all people toward a better, more positive relationship with others.

Orderliness and clear guidance in ordinary life is Tao. Moral or virtuous behavior, which is recognized internally by a person as being correct behavior, is also Tao as it expresses itself through human nature.

When everything goes smoothly and follows in order, Tao merges with the order. Tao has its constancy; constancy is the law. Tao means the totality, and the law means the discrimination or distinction between any two things. Thus, discrimination is constant, because discrimination and constancy are united in the law.

When we describe the universe as the prime energy, we are describing the substance of the universe. When we describe the universe as Tao, as the Way, it indicates the transformation of nature.

The human sense of morality and the discovery of ethical standards comes from human nature. Human nature comes from the Heavenly Way, which is the way of Heaven or the Tao.

Some think that the self is the highest substance of the universe. Most people think that the sky is made of empty space and stars, and that the earth is made of dirt and rocks and inhabited by people. They cannot see the masterly energy of the universe anywhere. In people, the masterly energy of people is called "I" (ee) or intention.

Intention has the decisive power in human life, but it is not the masterly energy of the universe which is the subtle law of nature. It is the masterly energy of people, but in the universe, it is the forming trend of nature. The natural trend is to keep forming and unforming and then forming again. Behind these trends, the subtle governing power is the subtle law of the universe. The subtle law of the universe, in general, is accepted as nature with certain stability and orderliness. Natural energy has developed to become higher life such as highly achieved human individuals. The energy of people is the energy of nature. The light of people was made into the sun and moon. The force of people was made into the mountains and rivers. The law in people was made into language and picture. The energy of people was made into Heaven and Earth. So, all things in Heaven and Earth, culturally or materially, are a creation of natural energy.

It would appear that the mind created the initiative energy of "I" (ee), and that the "I," in turn, created the mind.

Nature differs from intention. Intention can decide in forming one's energy being, but self-nature defines some pre-conditions on one's energy being. "Self-nature" or "spiritual nature" is deeper than the power of "I." It is also a better, more correct description of spiritual reality and power.

Many people explored to reach Tao; most discoveries were the same, but the application and descriptions were different. Sometimes the understanding of "I" (ee) was mixed up with the spiritual function of nature, which in Western terms is God. In spiritual terms, the spiritual function of nature is the law of yin and yang. Later, in Western terms and in folk Taoism, God became a personified description of external existence.

However, the masterly spiritual energy, Tao, is always in the center of all beings, things and the universe.

Most undeveloped people live a life in which all activities move upward or downward. Spiritual people live with a spiritual depth which reaches the center rather than moves toward extremes. This is called living with Tao, or living with God.

Because modern science is used by most modern people, it serves or remains active on the edge of the universe rather than in the center. The edge is where all phenomena is active. The center is the peaceful essence displays itself.

Conventional religions are more shallow than science; they are even more active on the edge of the universe. Conventional religions mostly rely upon emotion.

Only truthful spiritual development can cover both physical knowledge as science, and also the truth of spiritual reality. This type of truthful spiritual development is the contribution made by the ancient spiritually developed ones.

Chapter 7

Mystery of Life and Religions

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Through the study of the diagrams and the discussion in this book, several long discussions about spiritual reality and the inspiration of different generations by the lives and teachings of Masters Kou Hong and Chen Tuan, I have sufficiently shown you the view and vision of the ancient achieved ones about how the knowledge of spirit can serve your life. After years of spiritual cultivation, I feel I am equipped with most physical and mental faculties that any human being can have.

When you develop spiritually, you will notice that there is something—something that is not your senses, thoughts, psychological projections, emotions, imagination or illusions—that you feel you must obey, if you are wise enough, calm enough and rational enough. That something is subtle. That something is innate and exists within you. I do not know exactly what to call it, so I call it the subtle law, subtle guide, subtle light, subtle self or subtle being. It is deeper than the soul, so I will not call it your personal soul. It is probably the root of life or personal spiritual nature that everybody has.

Your awareness of this subtle guide depends on how well you are able to clear away your own impulses and let the subtle guide function naturally, as it is. In the process of achieving so-called immortality or so-called universal spiritual reality, nothing is more basic than this subtle guide.

You might think that this guidance comes from the development of your brain. It does not. For example, some small children who have not attended school or received intellectual learning have this guidance or energy within them. In these children, it is much more active and effective in a specific circumstance, such as danger, than it is in any of the educated adults around them. Therefore, awareness of the subtle guide or subtle law does not depend on development, at least within the span of one particular life.

If you wish to become attuned to this guidance and pursue a powerful, subtle mastery within yourself, you must seek a kind of learning different from intellectual education. This type of learning avoids being active minded. Usually the mind likes to be crafty and smart, but sometimes the result is that it achieves the opposite of what is wanted: more suffering than enjoyment. If your mind quiets down and stops usurping your attention, you will experience this subtle guide. It is so close to the entirety of your life.

When I was young, I put lots of time into studying Buddhism. The fundamental theme of Buddhism is pessimism. It concludes that life has no result, it is totally void. Some sects or branches of Buddhism still rely on the foundation of Hinduism and talk about reincarnation, but serious Buddhism denies everything. I believe that type of denial came from the emotional level of life.

However, that is not the attitude of most people in China. The life attitude of typical Chinese folk is to do all kinds of things to save their own lives or the lives of their family or close connections. You might call that Confucianism, because Confucius focused on the ties of the family. Both attitudes of denying everything and of helping only those close to you are extremes.

When I was young, I was pro-Buddhist because the Buddhists taught that the world is a troubled ocean. In their promotion, you can only take the ship of their teaching as salvation to uplift you from the ocean of rough waves to the safe shore. This promotion illustrates the way life is, but that was not the reason I became pro-Buddhist. The main reason was the Buddhist saying, "The world is like hell. If you do not decide to go to hell to save others, who else will do it?" This strongly affected my worldly attitudes in my twenties and shaped my spirit of worldly service. Besides, everywhere I went, I met Buddhist friends and saw Buddhist temples in scenic mountain spots. I fluently used the Buddhist terminology and ideology, so I could converse with them to have a good time and was treated as an honorable guest. They accepted me because I had been through the enlightenment training and could live their ascetic way of life.

Then in my thirties, I became pro-Christian. What attracted me to Christianity was that the church was the foundation of modern parliamentary politics or government. Democratic, parliamentary and congressional government is not evolved from the Christian doctrine. On the contrary, long religious suppression stimulated the search for religious freedom and the change of the church's structure with meetings to decide all church activities by all church members. The new type of Protestant church offered the foundation of the parliamentary type or congressional type of politics. In a Protestant church, a meeting of the board is organized by all the members to decide the invitation, the length of the pastors' term and their payment. Its function is like the government of a nation. The board of a church decides the general affairs of the church. The system of the pastors and the meeting of the church members suggest the relationship between a government and a parliament. It became the foundation of modern parliamentary politics. My observation was that it expresses the democratic spirit because it is not the pastors who decide everything.

In old society, the central government or religious leaders decided everything. The power of the church transferring from the minister to the church members was a fundamental training for ordinary Western people and led to a democratic political system in the later Western society. Personally, I would choose a wise and virtuous king who is effective enough to run a government without all the trouble of discussion and interference, but where do you find a wise and virtuous king these days? Thus, the idea of the distribution and balance of power is necessary for modern society.

Evil governments are really bad. The parliamentary or congressional system also shows ineffectiveness, wastes time and money, and causes more talk and less accomplishment. However, I dare not dream that the wise and virtuous kingships will return.

Surely, modern democratic governments were derived from ancient Greece. The ancient spiritual teaching has that idea of democracy and wise governments to serve the people. It advocates wise governments, a naturally ordered society and fair application of the law to all people. Chinese society went a different way, however, so the spiritually aware people stayed away

from government altogether. Thus, the spiritual political principle of a great universal society with equality, freedom, love and morality has not been achieved so far.

For a while I taught Chinese in a Catholic college. I began to observe some things about Catholicism that I thought were negative. I felt the main intention of the Catholic religion was make people obey the church and make the church the center of their lives. Catholics intervene in all levels of people's lives. By the way, the nature of the Islamic religion is similar to that of Catholicism; the religion is used to control society. If the Catholics or Islamics chose, they could also help people develop political governments apart from the church. The predominance of these two religions or their precepts took place during a particular stage of human history and development. They can be obstacles for the progress of human society.

Personally, I felt that Protestants were closer to the ideal life in various ways such as promoting the equality of the members. For the most part, the many different sects of Protestant churches tend to be more broad and open-minded, except for some which are rather extreme. This expresses religious reformation. It is like the reformation of the custom of binding women's feet, but only doing it halfway; total naturalness has not been restored. Spiritually developed people never advocated the binding of women's feet. In a natural society, the spiritual development of each individual and the society are pursued without the false establishment of religious structure.

Protestants believe that the freeway of choosing explanations of the Bible, free discussion of the Bible and holding prayer meetings can bring out the God or godly spirit in each individual. I observed that this system works for some individuals. I believe that the open-mindedness of Protestantism was beneficial in forming the broad, open personalities of the positive American ancestors and pioneers of this democratic society and government.

The learning of spiritual truth is not presented by the general levels of Buddhism, Confucianism or Christianity. To learn spiritual reality is to become neither pessimistic nor optimistic, nor to try to attain psychological

dominance over other people. To learn the truth of spirit is to go deeper than the physical and psychological levels of life. It is to go where you reach the natural reality of life—the spiritual sphere. The natural reality of life in the deep, spiritual sphere is neither physical nor psychological. There is something that exists beyond the physical foundation; it is the subtle guide or subtle masterly energy. It does not have anything to do with your impulses, desires or limited personal life. It is universal. Therefore, among all the different kinds of learning that are available in your world experience, if you do not learn about spirit, you will miss your life and waste your life opportunity. You limit yourself.

When you begin your spiritual cultivation, you use all kinds of materials such as books, paintings or statues, movies or religious rituals. These are the creations of people before you who are recognized as sages or divine teachers. The descriptions, pictures, reading materials, oral promotions—or anything that you believe in—will influence you spiritually by creating images or subtle shapes in your meditation. In other words, in your deep meditation, you will see whatever you believe in. If you believe in Jesus, you will see Jesus. If you believe in Buddha, you will see Buddha. If you believe God is a tree, you will see a tree. Thus, whatever you see in your meditation is not the universal mother, but the children of your imagination.

In truth, your spiritual nature is like a void, blank or emptiness. It has many properties that seem contradictory, just as physicists describe light as having the properties of both a particle and a wave. The void, the blank or the emptiness is how I describe the subtle energy or subtle light before a person uses the mind to twist or shape it into something else. It is both nothing and light at the same time.

The mind can be materialized as the highest subtle energy. People can use it on the level of things and produce creations like thought, imagination, etc., that are born and then disappear as fast as the bubbles made by the ocean waves. However, these creations are not real because they do not last. Do not accept them as the reality of life. The reality of life still exists behind those creatable images which are formalized by your mind. This reality is the subtle energy.

When you exist, your mind exists. When you do not exist, for most people, the energy of the mind becomes scattered. There are only a few who deeply nurture their spiritual reality through spiritual cultivation to make a connection with the universal spiritual reality. There are only a few who enjoy eternal life and eternal freedom from the bondage of the mind, which is freedom from the formality of conceptual structures.

To learn the Integral Way, you become realistic, but at the same time you cannot insist upon a definition. You only make yourself become gentle, and thus, more and more you come to the level of being with the subtle truth, subtle law, subtle guide, subtle light. This truth can be proven by spiritual cultivation. The Integral Way is not a mental or spiritual projection. It is a spontaneous and automatic spiritual function, but at the same time, it is the spiritual body of life.

Sometimes people use the word "God" or "spirit" when they are talking about Tao, the Subtle Origin or Subtle Law. There are so many ways that have been created to describe or explain Tao or spirit. Some of them do not touch the point and remain on the level of philosophical or theological discussions. However, even though the discussions are not truthful, Tao, God or spirit is true.

When you are successful in your cultivation and you are close to the subtle origin, you will experience a different world. It is a nonmaterial world whose residents are tiny spirits. This world is semi-connected to the material world; they can see you, but you can see them visually only if you have achieved yourself spiritually. If you are spiritually sensitive and not yet achieved, you can sense them. When your spiritual friends come, you will see that they are tiny like snowflakes, but they are powerful on the spiritual plane of existence. When they come, you immediately feel the spiritual atmosphere and the light changing in your surroundings. If they want to communicate with you, they ride on the center of your eyebrow itself and tell you things in a subtle voice that you can hear. They can communicate with you by having you read something important for you to know and making special contact with you when you read a crucial sentence. The sentence you are reading looks subtly different and attracts your attention. Or if they want you to pay attention to a certain sentence,

they will fly to stay on the outside of your nostril or other sensitive part of your face or head. On men, they go on the left nostril, and for women they might go on the right nostril. When they land on you, you feel touched. Sometimes it is gentle, and sometimes it is strong. Sometimes it feels like your whole body has been grasped in the palm of a giant. After they achieve their purpose of attracting your attention, then you do not feel anything unusual. They have great speed and absolute freedom; one second they appear before you, and then in the next second they may go somewhere else, looking for possible enjoyment. They truly exist in the realm of natural reality.

However, they cannot live life for you. They can be your friends, but they cannot take pain and trouble for you. You are able to have them as friends and teachers, but just that much. They are natural beings; you can admire them and wish to become them. You are still yourself, a person who has to take responsibility for your entire mental being, emotional being, physical being and all life connections. Are you crazy to take so much pressure for the nuisance of life? It seems that you do not have any choice. If you choose to go downward, there is negativity and destruction. If you choose to go upward, you are ambitious and this is sometimes involved with wishful thinking, bringing nothing but groundless attempts for change and much struggle. Therefore, there is no better way than to choose to live with spiritual truth. That means to be what you are. What has been born to be is what you are. Do your best, live with natural reality, and stay balanced and in harmony with all aspects of life if you can. Actually, you must do this even though you sometimes have temporary trouble with someone or something. You still need to realize all possible cooperative harmonious relationships in the life you are living now.

What about your psychology? Religion can help you. If religions help you, please learn from them. Be careful though, because most people who follow religions become extreme and gain something which is false, a decoration, while giving up something which is truth, the true being of life. At least reality is not as the religious leaders describe it. Being a follower of a religion is not the fundamental solution to the problem of personal spiritual development, or the spiritual development of the entire society.

Spiritual development of an individual or of society requires a scholastic type of education with free discussion.

Some religions, if objective or broad enough, offer a good psychological approach to life, moral education and social discipline. Mostly they do not go deep enough, or people do not go deeply enough into the religions, to know the truth of life.

Once I had a friend who became a preacher in an American Christian seminary in China. He made a testimony to me. He said that before he became interested in that walk of life, he prayed one day in his own room and he felt he held the feet of Jesus. This is what inspired him to become a preacher. When he told this to me, he was already quite a renowned preacher. If I had argued or disagreed with him at that time, and told him that it was his own psychological projection out of strong faith, he definitely would have disagreed with my evaluation and would have tried to correct me. He would have insisted that his experience was with Jesus.

After a number of years, he came to the United States, became a businessman, got married, and lived a worldly life. I do not know if he still insists that his experience was real. I do not consider that my friend lied to me; it truly happened to him and made his life change to pursue the career of a preacher.

All strong psychological or emotional experiences, no matter what type, are short-lived. They are not like the experience you have when you have a clear mind, and the same thing repeatedly happens through different ways. By all of these, at least you can prove to yourself, and you could not excuse or deny, that there is God or spirits. This relationship with the spirits creates no pride because you still live a human life, although you are like a person who has a rich or noble friend. By this I mean that even if there is God and spirits, you still need to work on yourself, whether your life is a trouble or a blessing. That is your life and the fate of nature.

Once, another of my Christian friends who was also a preacher was assigned to preach for three nights of one weekend in a new church. He was to play the key role of increasing the membership. He was going to preach for the first time at the open house of the church, so he invited all his

friends and all the people he knew. He also asked his friends to invite their friends.

Before he started preaching, he asked a small group of his friends to come pray with him to help his confidence. I was one of them. Thus, about five people entered a small room, turned off the lights and requested the help of Jesus for the success of the preaching. It was not a quiet prayer; they were wholeheartedly praying and yelling to God. The atmosphere made me go into a trance. I suddenly saw the strong white light embrace my body, inside and outside; I saw nothing else but light. This prayer meeting before preaching lasted about fifteen minutes and my experience lasted for the duration of that time. I was the light or a holy spirit and was filled with mixed emotions of awe and excitement. Then we went back into the church for the service.

After it was over, they told me that his sermon had been a success. I did not pick up one word he said, because I stayed with my spiritual experience of the prayer meeting. My absentmindedness lasted during the whole meeting and for a number of days afterwards.

I trusted that I was a spiritual person, even at that time, in my thirties. My spiritual energy was strong. In the right circumstance with a specific stimulation, my own spiritual energy within appeared to me. I did not even know if the spiritual energy was my own God. After the meeting, I asked the other participants in the prayer meeting if they had a similar experience. They did not, so I concluded that spiritual experience is personal. It is different from emotional experience such as holding the feet of Jesus. It was my personal inner god being called out.

Psychological and emotional experience is limited. My friend the preacher changed back to become a businessman. Religious experience is also limited. It lasts for a short while or a number of days. It is different from the deep experiences which happen on the way of your spiritual cultivation, those different experiences that through the years will make you grow. Therefore, the psychologically or emotionally projected image, or the projection of a person's own spiritual energy, happens because as human beings, we possess all potential as small models of nature.

One thing is certain, as human people who live in a mixture of energy, the only way to become achieved is to keep purifying your life. Keep simplifying your emotions and your connections, but nurture the simple essence of immortal spiritual reality.

All these religious teachings I have mentioned are worldly culture. I have nothing against them, but I use them to teach something more subtle and profound. What I teach is much more subtle and real than any temporal creation which comes from someone's emotion.

Buddhism is negative about worldly life. It seems to me that Buddhism does not achieve a world goal because it does not have a world goal; although they talk about delivery, they mostly work on an emotional level, but perhaps also spiritual level. Christianity in general supports worldly life, but some narrow practices of all religions bring too much confrontation; they create prejudice and cause people to fight. Catholicism has been an obstacle in the progress of society and scientific achievement. Islam expresses strong social discipline by making people obey conventional strength. Confucianism also did not bring a true, orderly world. Only the spirit of religious freedom of the early American Protestantism grew the flower of a democratic society. That free spirit shapes the American type of politics (democracy) and the removal of obstacles to scientific achievement.

It seems all the religions are of yesterday or the past. Only the teaching of natural spiritual truth is everspring and ever youthful because it evolves from nature and guides people to reach the deep spiritual nature of the universe. The teaching of natural spiritual truth promotes spiritual freedom, independence and working for the development of the spirituality of all human people. It gives us a reason that we can stay with yesterday, but work to improve the present spiritual condition and bring about the great bright future for all humans. The full development of all people will still take a while. If people are all on the right track, they will meet each other in the same big society, universal society, and in the true spiritual realm, too.

Chapter 8

Fourteen Details for Immortal Medicine

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This chapter is about meditation for women. The fourteen details are suitable for both younger and older women. They are also suitable for male students before they reach old age. There is no particular age range defining younger and older males here, only when a male's sexual energy becomes somewhat passive. If you are a young male student, and if you concentrate on the lower tan tien, it will cause you to be too sexy or cause you night trouble. Only older male students need to concentrate on the lower tan tien because their sexual energy is less. Therefore, these fourteen details teach women's cultivation, but are also suitable for young men because the concentration is in the chest. If you are an older man and your sexual energy has slowed down, that is different, but in general, it is useful for both sexes.

Natural harmony is an organic condition characterized by an absence of interference from the emotional and the psychological fields and from the habitual tendencies of personal temperament. This understanding is important knowledge about our physical nature. For example, a husband goes away on a trip for days or weeks. By the time he returns, both he and his wife have stored considerable tension and carry a high electrical charge in their nervous systems. Thus, when they have a chance to lie down together, an electric spark or arc quality is felt for several minutes at the beginning of sex.

If this electricity is managed and sublimated in the body, it will lengthen your years and strengthen the function of all the organs. Sex is not a fractional business. It is not the business of a single organ; the whole body is involved. The heart is a generator of human life. Sex can cause death through heart failure. Sex can cause one's physical energy to become low by overusing the heart generator. If you understand the nature of this level of

energy storage and if you can correctly deal with the tension you experience, you will continue to be in the range of good health. Otherwise, such energy or tension could be harmful or deleterious for you.

An adult is not like a baby. Adults sometimes cry; mostly women, but men sometimes as well. The tearing, the crying, is in some ways similar to an orgasm. It is an instance of transforming airy energy into water, so an emotional woman may release her tension by crying or having an orgasm. However, crying or sexual activity is not the best remedy for bodily tensions or emotions. Therefore, the ancients developed spiritual cultivation, which includes this better knowledge.

More important than physical release between a couple is mental appreciation for one another. Without mental appreciation, we do not like to engage in a matter or be with a person, and basically there is then no benefit for us. For example, if you go to buy an expensive indoor plant, you must like it, you must adore it; then it benefits your emotional life. Its flower stimulates your mental appreciation and your reward is the mental appreciation and good feeling you get from it. The consciousness of this simple fact can be transferred to relationships between people; when two people stand together, their ages and racial backgrounds do not matter if they have a mental appreciation for each other.

So in spiritual cultivation, especially with regard to immortality practices, the secret lies in mental appreciation for your companion and for the natural environment in which you live. Sometimes, if the ages are quite different, it makes one return to the age of the younger person in a kind of psychological and emotional recycling or recharging. Spiritually, the soul returns to adjust to the new situation to meet the new stimulation. It is beneficial for both because the younger one can reduce uncontrollable impulse by relaxing natural competition and also gain temperamental stability. This knowledge was gathered by the ancient spiritually developed ones and became a secret practice or secret wisdom of their teachings.

Should a woman please a man? I do not think she should unnaturally force herself to do so. This was done in human culture in the past when the position of a woman made her almost a captive, a chattel or a slave, under

man's dominance. It is not beneficial to man to have many women to fuel his sexual desire. Using indoor plants again as an example, if you put too many in the same house, perhaps you like all of them and you take care of all of them, but your mental appreciation is not greater than when appreciating and caring for only one valued, single plant. Your nature may be close to only one of them. Yet in 2,000 years of twisted, unnatural human culture, it became part of sexual promotion in the name of Taoism to develop ways to train a woman to be professionally adept in pleasing a man. For example, using a wooden egg-shaped ball, similar to a small ping pong ball, and putting it into a woman's vagina, this trained her to gain control of and manage each muscle. After mastering this skill through this practice, they then transferred it to the pleasing of a man. This is spiritually degrading and physically unnatural. However, it was the kind of immoral training given to certain women who did not understand that sex follows nature, but who were taught rather to follow their emotions and please somebody or were allowed to satisfy a certain personal psychological dark corner.

In the past, an emperor or a king in China could marry as many wives as he liked. All the villages and cities had to choose the most beautiful women and girls to be sent to the emperor. Taking advantage of such an abnormal situation, some sagely advisors reasoned that they could train the women to undermine the physical brutality and violence of the young kings and emperors who were so ambitious in the making of war and conquering. A technique was developed; the women were trained to attain a special sexual achievement and secretly to defeat and disarm the aggressive kings and emperors. However, a wise woman will not try to please her man, knowing that her personality and virtue are enough to generate the respect and endearment of her lover.

Sexual practice can take place on three levels: 1) natural sex, 2) the sexual harmony of the Tai hexagram (hexagram 11) 3) the union of the dual Tai Chi. Yet, all those teachings are not the goal; they are transitional practices. When you are a child, you do not have sexual desire. When you are older, around or after 50 for a female and 60 for a male, you also do not have strong sexual desire. In the middle years, you have sexual desire.

Please note that the practices that I give you in my teaching are not meant to promote you to do more sex; they are meant to teach you a safe, normal sexual response and to help your transition from that particular sexual stage.

During your young adulthood, you usually rely upon external fulfillments of sexual desire for stimulation and satisfaction. As you become older and more developed you may arrive at a stage of contentment without going to the trouble of applying yourself to the pressure of your sexual energy.

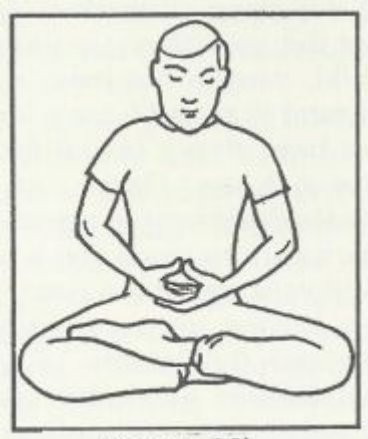
However, all those things are transitional. What is the correct way of life? As I always recount, it is to make the physical energy support the mental energy and to make the mental energy become spiritual energy. Although it takes place in the unformed sphere of life, it is the sphere with a higher frequency; and existence in that sphere can be immortal.

A woman who had achieved herself wrote down the fourteen details describing how she did it. I am happy to tell you about it now. Although my teaching is always for both men and women, my women students sometimes look for some special distinction in their cultivation because they perceive that they are different from men. Thus, now I am talking to the women. This is also guidance that can be given to men, because it is general but it can be specific guidance for any woman who wants to prepare herself for achievement.

The first important detail is to collect the mind. I might use the word "detail" rather than "step" because I do not think that they are necessarily done in order. Yet, it seems that there is an order, at least for most of them. Your mind thinks this and pays attention to that; it is always outside, so the first detail is to collect the mental energy inwardly.

The second detail is to nurture your energy, nurture your qi. If your energy is exhausted, then disease can occur. Use your mind to nurture the energy. The mind is the mother and the qi is the child; as the child grows strong it can help the mother because the energy is always then circulating inside.

The third detail is to do the practice daily. It is always done in the morning when the life energy comes up. Face the east where all energy is generated each day to gather the energy and to let it enter your body. Rise around the high energy hours of yin and mao. (Yin is from 3:00 to 5:00 and mao is from 5:00 to 7:00.) Sit in a meditation posture with your spine straight and legs crossed. (There is further detail in the *Workbook for Spiritual Development of All People* of this sitting position.)



(Figure 63)

Use that energy to drive out the death or dying energy that is inside. Every day, gather new energy. That old energy will disperse and then you will feel an internal start or a regeneration. When you do this meditation, keep your soul terrace—which is the upper mind, your life spirit—undisturbed. When you are in truly good concentration, you may feel the air on the top of your head. Your mind may also feel like the full, bright moon. You may feel some warmth in the lower tan tien, the center of the lower abdomen; after it starts heating, it will feel like a fireplace in full operation. You may feel the spinal bone like a turning wheel and your limbs like strong stones supporting you. You may feel each pore open and breathing like just after bathing. Your whole body may feel like it is waking up and that you have slept enough. You feel full and happy. The feeling in your body is just like the joy from sexual intercourse, only more. Your hun and po embrace each other like the love of a mother and child. This is how you feel when there is no tension pulling your mind away.

This happening will be natural. Although you are conducting your mind, it is important to be gentle. Do not be demanding, but let the energy

rise from your tailbone to the top of your head. This part is like the morning sunshine rising in the east and moving to the zenith. Then, let the energy from the top of the sky follow down the front line of your body and sink into the energy ocean, which is the lower abdomen. This is like the noon sun sinking down to the west. When the energy is rising from your back, you may feel a warmth, like steam. When the energy goes down the front, it will slowly cool down. All this will happen naturally without any particular insistence. Sometimes you feel the thunder, sometimes you feel the earthquake, sometimes you feel the storm or rain pouring on top of your mountain (head). Due to the two forces moving back and forth inside you, you might sometimes feel a noise in your head, coming down from the top, sounding like "glu glu glu." It is an internal noise, made when the energy comes down. The thunder is a metaphor for the yang energy. It is like all the doors, gates and compartments inside the whole body start to open. Sometimes you feel wind in your ear or you feel the back of your head jerk or you see lightning from your eyes or you feel something moving in your nostril. These will be known by you; do not be scared or panic; just take it easy.

A woman who does spiritual cultivation usually comes to that level after there are no more energy leaks due to overdoing sex or by abnormal menstruation. The ideal time for a woman to do spiritual cultivation is when she feels the uterus has made the energy rush to her breasts. During this time, personal generation happens. It is a time for cultivation and sitting meditation, if she is not doing meditation (as described by detail three or other details) at the general high energy hour of yin/mao or personal high energy hour.

Here is the fourth detail. In ancient times, spiritual women engaged in a kind of transitional practice called "cut the red dragon," which means to stop the process of menstruation. I suggest that a woman be with menstruation. (For men, I suggest they sit up in bed in the early morning and do spiritual cultivation when the sexual organ stirs.) For a woman, the energy is full before menstruation and it is okay to give some up in the menstrual process. Therefore, in the time before her period, she gently

gathers the energy which will not disperse with the discharge of the lining of the uterus.

Nobody should hurry to become immortal; the ancient people risked their physical welfare or wellbeing by doing all the practices to meet all the requirements because of the time and disturbed society and pressure of life. They had their life condition and spiritual condition. Today, conditions are quite different, and people do not live in the mountains but in general society with its many stimulations. It is far better to follow the natural way than to struggle and take risks. That is my suggestion.

It seems to me contradictory that ancient women used a spiritual cultivation to stop their menstruation and after menopause they did another spiritual cultivation to make it come back. It is much better to use a gentle way, which is the way I present here, which can prolong the youthful stage without decreasing or stopping ovulation.

In spiritual cultivation, "wind" means your breath, "fire" means your mind, "water" obviously means the internal secretions. You use the wind to generate the fire. The fire mentioned here is not the general mind; it is a body function of heating. Use the fire to vaporize the water energy inside. Do not let body energy become water, but transmute the water energy to airy energy. It is hard to describe, but this is the foundation of spiritual cultivation. As a result of spiritual cultivation, you will probably decrease or eliminate ovulation. That vital energy function will be changed into spiritual energy.

During meditation, your tongue should curl up and touch the roof of your mouth, your anus and vagina should be a little contracted, and you will feel the physical energy that by your management is totally internal, generating, circling and becoming the higher energy which is the foundation of immortality.

The fifth detail is to nurture your immortal medicine. Women who wish to achieve immortality must gather the energy at the important central point between the nipples.

We must also talk about the tiger and the dragon. The tiger is your sexual desire and the dragon is your fearful emotion. They are wild. If you not do tame them, they create all kinds of disturbances. They can swallow your life being. They can create trouble for others, too, so you need to tame the tiger and dragon. Practically, the tiger is the energy, and the dragon is your mind. You must allow intercourse between the energy, or qi and the mind. Any time your mind projects, it is an energy projection; collect it back immediately. Mental projection is a thought, memory, imagination or emotion, etc. As one immortal says, when the original spirit is out, one should immediately gather it back. Once your spirit is gathered back into the body, your energy also returns. By doing this every day and every night, your body is naturally a spiritual womb; it becomes ready to give birth to a spiritual baby. The requirement is that your mind be like the water in a lake, without any wind to stir it, still and placid. Your spirit needs to be as quiet as a mountain and your body like a sturdy metal cauldron, very stable. Quietly, peacefully, keep the gate closed. The gate is the mouth and the mind. This means do not say much or let your mind wander; keep them closed and do not let the energy disperse. By doing this every day, you will increase your energy bit by bit, lengthen your years and prepare yourself for immortality.

The sixth detail is internal breathing. If you wish to attain the immortal medicine, you need to destroy all illusion. All your thoughts and imagination can turn into illusion and come back to disturb you, so illusion and imagination need to be dispersed. Each minute keep your mind with the efficacious medicine, which is a name for the newly gathered energy from the fifth detail in the refining process, letting each internal breath go back to the time before you were born. Let it go back to the time before you knew you were a woman or how old you were, what income you have or your social position. That is after being born; that is after-Heaven. In spiritual cultivation, your mind and your energy must return to the time before you were conditioned and formed. You need to relinquish thinking you are a woman, how you are doing and so forth.

The three islands of the body are the upper tan tien, middle tan tien and lower tan tien. Those three important sections of a life are naturally fluent.

Before your cultivation, your energy is blocked; the sexual, emotional and mental aspects are blocked; they cannot flow. Once a woman is achieved, the energy can go everywhere without getting stuck; this shows you how to manage your life without letting energy become snagged in one spot. When you feel your sexual energy become full, you move it away. When you feel your emotional energy become full, you move it away. When you feel that your thoughts are stuck, you can also move them away. You can always move accumulated energy away.

After refinement, the three islands respond to the immortal paradise of nature. This means that you need to manage your living conditions in such a way that you are not pulled down by any partial energy influence in your life. In this way your spirit comes to embrace the entire universe, and your spirit and mind attain a freedom. At all times, you will feel that you are yourself; before that, no matter where you were, you did not feel like yourself. When you were troubled, you were not yourself; when your life was smooth, you were not yourself.

Now let us talk about the seventh detail, the spiritual fire. Your internal breathing needs to be gentle. As you increase your yang energy, pay attention and prevent the scattering of yin energy. Yin energy here means the activity of the conscious and the subconscious. Your subconscious harbors different thoughts which steal your yang energy; do not allow that to happen. Conserve yourself like an ancient clam, thousands of years old, which produces spiritual pearls. Like the moon as it just rises above the mountain, always gather back your energy each hour to nurture the immortal sprout within.

The eighth detail is to gather the immortal medicine. The immortal medicine can make your life durable. Now your immortal medicine is like the dew on top of a green leaf. You let it form itself so that it can live independently in the spiritual world. The physical body is a factory, a laboratory that we use now. It cannot be kept permanently. Once you gather your immortal energy, you need to learn how to gather the energy together to become the immortal being. With your eyes, watch your nose and you might see the light. The light should be gently nurtured; once it becomes full, it will fly.

The ninth detail is to refine your spirit. The cultivation in this detail is to gather energy like a pearl, like a moon. It starts like a piece of sand, very small, and you can feel it between your eyes, sitting on the saddle of the nose. This is your immortal medicine; you cannot overlook it. You need to be gentle with it, as you would be carrying your baby. At this time, let the lower part of your organs be closed and do not allow any leaks. On the top of your head you will have different experiences; you may feel as though thousands of horses or an army are rushing through your ears, or you may see many shooting stars burn your eyebrows. Please, whatever phenomena you experience, keep a calm and clear mind. During this period, much phenomena happen. It is the growing of the golden sprout, it will show you that your immortal medicine has become pure.

The tenth detail means to take in the immortal medicine. Practically, it is to move or gently conduct the spiritual energy you have cultivated internally to the abdomen. Now, you have created a new world. Within the new world, there is a creation. In the morning, you take the sun energy and in the evening, you take the moon energy. By gathering the help of natural support, your body feels light. Your original spirit, your pure spirit, can come and go. It goes safely within yourself. Each pore starts giving light.

At the time of the eleventh detail, decrease your food. Do not eat as much as you used to or your spiritual energy will become blocked. Now you need to rely on natural energy rather than food energy. Forget your bodily existence as form or figure. Eat more herbs, like edible mushrooms. They come in many colors: green, red, yellow, white, black or purple. If you live in the mountains and you find those mushrooms, they can help a lot. Before you develop spiritual discernment about the adaptability of herbs, please do not try these mushrooms. Be cautious not to eat poisonous mushrooms. This is also an opportunity for you to stop eating general food such as fats and starches. In this way, you are close to achievement.

Now we come to the twelfth detail. At this time, the process is almost complete. Sequester yourself in a small place for meditation. Living in a small place that is suitable for only one person, keep yourself without any knowledge about the day or month. Because your energy is full and your spirit is complete, you do not want to eat any more, and you do not want to

sleep. Sometimes you do not need to rely on breathing. Your heart is not beating or pulsing, but your body is warm. Your eyes see light; you are changed. During this time, do not let yourself be bothered by anything you do not need to worry about. Just maintain yourself and keep to your cultivation.

In the twelfth detail, the traditional suggestion is to stay in a rural place, perhaps a small hut for cultivation. This is one way. Another way is to render service to people and to the world. For example, doing a job like the nurse, Florence Nightingale or many other truly virtuous ones whose names I do not list here.

In the thirteenth detail, your spiritual baby leaves the body. I think that because we are born into the world, we have a worldly mission. Instead of expecting somebody to come to the world to help, it is you who needs to fulfill the virtue of helping awaken the world. Because you are living in the world, you need to help the world before you fly away.

So the thirteenth detail is the spiritual baby leaving the body. Now you discover that outside yourself, there is yourself. It is not magic, it is the fruit of your spiritual cultivation. There are two types of spirit: yin and yang. The yin type is your imagination, dream or illusion. That one is not helpful and needs to be totally eliminated. Your cultivation is concerned with the real yang energy gathering into a new life.

The fourteenth detail is the time for your ascension. After ascension, you can go anywhere. Fire cannot burn you, water cannot drown you, you can be seen or you cannot be seen. You will be happy; you will enter the true spiritual immortal realm as a free spirit. This is not the same as the ascension that happens at the end of life, it is different.

These instructions can be studied together with the book, *The Story of Two Kingdoms*. It is easy to talk about the last details, but it is hard to start the beginning details. So let me talk about the beginning details.

At the beginning, stop your mind from wandering and manage it. So first you learn to pacify your mind. Once your mind slows down, then it is manageable.

At the beginning, you can practice massage on yourself; this can help your spiritual achievement. You can use your palms to massage your breasts. After you feel warm, let your mind gently conduct this energy to enter between the two nipples. From there, the warmth will directly reach deeply into your back, at the same level on your spine. This point is called Suan Guang. From there, you guide the energy down to the waist. Let this energy disperse to the left and right sides, and make a circle around the lower back 49 times, clockwise with the right palm and counter-clockwise with the left palm vertically. Then guide the energy to the front at the navel. Inside the navel, circle the energy vertically 49 times. At the beginning, the circling should be slow, and at the end faster. Then guide the energy to the spine at the tailbone. From the tailbone, you contract the vagina and anus (for men, the pelvic floor) to conduct the energy from the center of the spine and allow it to rise to the head area. At that time, you stop breathing, but the energy itself keeps breathing. You stop and use more strength to contract the pelvic floor to raise the energy. It now rises by itself. At that time, you do not remember to swallow, because swallowing happens by itself. Suddenly from the head, the energy moves down and disperses everywhere in the body. That makes one cultivation. This is to be done during the first details, at the beginning.

Teenage women with sensitive breasts need to skip the part about rubbing the breasts to gather energy. For men, it is safe to circulate the energy around the breasts because they do not have similar sensitivity. It will have the correct effect.

Building the Foundation

I have given the details of the first 100 days as the period of building the foundation. This means that items 1 - 14 take place in 100 days.

Now I will describe a ten-step development outline. You can choose either the fourteen details or the ten steps. This is the general requirement. During the first hundred days, the cultivation (either the fourteen details or the ten steps) can be done three times a day. I do not think people who must keep a job can adapt to this, but they could do it at least every morning and evening.

A requirement during the first hundred days for people who have spiritual ambition is to keep themselves celibate or mainly celibate. Celibacy is best as the main path of life. One might occasionally have some element of relationship, but during the first hundred days, celibacy is usually required.

Now I will give the detailed description for doing the first step. I have already mentioned that the suitable time to do the practice is during the two energy "hours" of yin and moa. This is from 3:00 to 7:00 AM. The length of sitting meditation depends on your own adaptation. During this time, you can take advantage of the rising yang energy. Yang energy means life energy; it is beneficial.

The first condition or requirement is to stop uncontrolled mental activity. Once you stop your mental activity, your mind is clear and your blood circulation will be normal. Keep at this for a few minutes, then go to the second step.

In the second step, visualize the trough or indentation between the two breasts as a stream. The achieved ones called it an energy stream. You can use your hand, preferably the left hand, and gently massage a circle clockwise at the midpoint between the two breasts. Start the energy generating.

The third step is to use both palms and massage the breasts. This is done by placing the hands on top of both breasts and making circles. The circles move in the direction from the top of the breasts to the center of the chest and continue around. In other words, move down on the inside of the breasts and up on the outside. Press both breasts in this way until you feel the warmth of the energy response. The warmth will reach the deep part of the body close to the back. It helps the circulation in the three points, two breasts and the center, like a fountain. Now, use your mind to conduct the warmth; let it enter about one and one-third inch into the middle point of tan tuna, the middle point between the two nipples. The point is not on the skin; it is one and one-third inches deep. Keep the energy there, quietly, until completing thirty-six breaths. One breath includes an inhale and exhale.

The fourth step is for women to decrease or cut off the energy leak from menstruation. The way to achieve it should consider safety and thus should be done in gradual steps, or achieve partially. For men, it is to cut the white tiger, which means ejaculation or loss of semen.

Now, at the fifth step, you relax. Originally you kept the energy there, but now let it go. You will feel the energy. Because you let it go, it will drop down the two sides of the waist. Guide it to keep circling clockwise and counter-clockwise, each thirty-six times. That is thirty-six in one direction and thirty-six in the other for men, and forty-nine for women.

During the sixth step, use your mind as a medium to gather the energy together and guide it into the depth of the navel. Gently circle it in the depth of the navel, first slowly for 49 times, and then faster 49 times, clockwise with the right hand and counter-clockwise with the left hand. Use your hand, and also do it visually.

During the seventh step, you will feel the tailbone warm with energy. If you do not feel strong enough, you can contract the muscles of the anus and vagina (pelvic floor) to guide the energy from the tailbone up the spinal column to the head. Pull it into the center of the brain. Our term for that location is near Wang, the "mud hall." Now you feel the "mud hall" open up as big and as vast as an ocean. You stay there and nurture it for as long as you are aware of it. If the time is too long, the energy will scatter.

In the eighth step, let the energy drop down to the mouth, then drop down to the tan tuna center again. Now the center of the stream is called the middle altar. This time, you feel the dew dropping on the earth, the belly. Forget your own existence, knowing that your physical world—your body—is operating by itself. It is not managed by your mind; its breath, control and swallowing are managed by the bodily nature. Your mouth may feel sweet and fragrant. You feel your energy is harmonized. You feel that the three tan tien are unified.

Now the ninth step. It is almost feeling as if you are going to burst. So you immediately gather yourself and look inside, then you will feel yourself suddenly stretching internally as wide as a huge valley. You do not feel the existence of Heaven, you do not feel the existence of Earth, and you do not

see anything; but you feel some gentle, cooler energy in all parts of your body. There are no thoughts in your brain, a lake with no wind. It is not suitable to stir yourself with any thoughts. Forget where you are and forgo any emotion. At this time, suddenly, you may see the golden light like a drizzle. Then, it is like pouring tiny pearls, the rain of the pouring pearls. Turn left, turn right, circle right, circle left. The mind manages the combined energy in turning and circling in the mental range around the point of vision. Suddenly the pearls change to be a full moon. It is just like a new moon rising above the ocean. Now, you yourself feel like you have awakened from a dream.

In the tenth step, you are still paying attention to the inside of your body, but you feel that your energy is light and happy, your mind is clear, and your whole body is happy and joyful. Concentrate for a while and pay attention to the uterus. (For men, it is the lower abdomen.) When you feel the uterus at peace, the tenth step is finished.

After the tenth step is the completion. Rub your face, hands and body with your palms. Then circle your shoulders 36 times, both ways, clockwise with shoulders forward and back at the joints, and counterclockwise. Gently twist your wrists, relax your legs and rotate your feet at the ankle, each 24 times.

The above practice can be done each day for 100 days; it is called "building the foundation." I think this was formulated by ancient people who were supported or sponsored by their society. Today, spiritual people should sponsor themselves. A mutually supportive community or company might serve such a valuable purpose in modern times. People support one another. People can take turns cultivating. While one is cultivating, the other one is the support person. We need to adapt to our present life situations, without having to do this practice exactly as the ancient achieved ones prescribed it for their students in their time.

Those fourteen details or ten steps of spiritual cultivation, in my personal knowledge, are nice to do. There is another way that is much simpler. You can choose one or use both ways. The other way is to use the invocation, "Enrichment of All Elements of My Being," in the *Workbook*

for Spiritual Development of All People. In using it, you will nurture your spirit. If you do this practice, sit up and do meditation for a while, around 20 minutes or more each midnight, between eleven to two o'clock. Also study the book, Nurture Your Spirits, together with this practice. It seems a short cut around all the complicated steps and details. However, some spiritual phenomena will still happen, so keep calm and undisturbed; it is important to remember that they are not the true fruit yet.

The invocation is a sure way of achievement. If you use it regularly, you will transform your energy so that it will be outside your body, so that you can see yourself. After proving that, you then gather that qi and come back into your body in order to be in union. So the spiritual being and the physical being are one being until the day your physical body is finished and your spiritual being flies away. That is the secret.

The other method, the fourteen steps, is hard work for your spiritual achievement. That was a classical way of teaching; it was also a secret. This second teaching is a shortcut. You can achieve it. Without this teaching, students who follow general teachers would remain too idealistic and would hardly achieve anything of real value.

Spiritual cultivation is life itself. At the beginning, it takes a number of years. Continue reading widely to attain correct attitudes and knowledge to be sure you have interest to do this, and to decide the suitable way of cultivation for you.

So now I have given you the formula. If you, man or woman, have an interest in this sort of achievement, then concentrate, study, and recite silently in your mind to enrich your elements and the foundation, and prove to yourself that outside your life you still have a life. You can see it. After proving that, gather that energy back within. Someday, that will happen naturally.

In the meditation, I mentioned facing east. People who live in the northern hemisphere may face South. In the southern hemisphere, people may face North. On the equator, they may face East; whether they face North or South depends on the sun's position.

The whole practice is in connection with the earth's rotation and is for receiving the sun's energy. Therefore, the meditation itself is not for a mental purpose; it is an energy practice. You can improve your health, lengthen your years, and achieve immortality; it all depends on your development and how strong a relationship you establish with the sun.

Chapter 9

Sublimation or Downfall

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Some Instruction From a Heaven-Honored One

The ancient instruction of the foundation and possibility of all people (Yeh Shu Ching)—An ancient esoteric classic.

1. The Heaven-honored One says, "All Heaven-endowed people who wish to be instructed about the Perfect Truth as the ultimate subtle truth: the Perfect Truth is subtle, and by nothing else but itself can it be described. Since you wish to hear about it, you cannot do so by the hearing of the ear; that which eludes both the ears and eyes is the Ultimate Spiritual Truth. What can be heard and seen perishes, and only this survives. There is much that you have not yet learned, and especially you have not acquired this! Until you have learned what the ears do not hear, how can the natural spiritual truth be spoken about at all?"

2. The Heaven-honored One says, "Sincerity is the first step toward the knowledge of spiritual reality. It is by silence that knowledge is maintained. It is with gentleness that spiritual energy is employed. The employment of sincerity looks like stupidity. The employment of silence looks like difficulty of utterance. The employment of gentleness looks like lack of ability. Having attained this, you may forget all bodily form; you may forget your personality; and you may forget that you are forgetting."

3. The Heaven-honored One says, "He who has taken the first steps toward the knowledge of spiritual truth knows where to stop. He who maintains spiritual energy in himself knows how to be diligently vigilant. He who employs it knows what is most subtle.

"When one knows what is most subtle, the light of intelligence grows around him. When he knows how to be diligently vigilant, his sagely

wisdom becomes complete; and when he knows where to stop, he is grandly composed and restful.

"When he is grandly composed and restful, his sagely wisdom becomes complete. When his sagely wisdom becomes complete, the light of intelligence grows around him; and when the light of intelligence grows around him, he is one with the subtle origin.

"This is the condition called True Forgetfulness. It is a type of forgetting that does not forget. In other words, it is forgetting all else but that which cannot be forgotten.

"That which cannot be forgotten is the Subtle Spiritual Reality. Spirit is in Heaven and Earth, but Heaven and Earth are not conscious of it. Whether it seems to have feelings or not, it is always one and the same."

4. The Heaven-honored One says, "While I am in this world, what shall I do to benefit life? I occupy myself with this subtle and precious Treatise for the welfare of all the Heaven-endowed people. Those who understand it will be allowed to ascend to the happy seats of the Immortals.

"Students of the Integral Way believe that there are the influences of nature and of destiny. However, because seasons, climate zones and geographical influences constitute people differently, people's constitutions are naturally different. There is some definite influence on all individuals. It expresses the subtle law behind all people. The conditions of wisdom and stupidity of people are different; and their constitutions as fine and coarse are naturally different; hence these features are ascribed to destiny. Destiny depends on fate; the subtle energy depends on the source of the natural and hereditary background, especially spiritual considerations.

"Restraints arising from personal energy and destiny are the manacles decreed by Nature. Yet if one acquires the Spiritual Truth, though stupid, he may become wise; though coarse, he may become fine. This happens if it is his fate.

"Stupidity is dark and coarseness is dense. Both are consequences of varied energy. If a person suffers from them, they may be changed through

cultivation. When this is done without anybody knowing about it, it is said to take place spontaneously. If it be done with the intention that other people know, is it still said to take place spontaneously? The mystery of spontaneity of opportunity is greater than that of knowledge; but how it comes to be what it is remains a thing unknown. Spiritual reality is never influenced by what is stupid or coarse. Hear this, all Heaven-endowed people: it is cause for rejoicing."

Sublimation

Here, I respond to some women students. The suggestions I give to them are similar to those I would give to men, with individual adjustment, of course. This is a recommendation for some women who have particularly high spiritual goals or who live in a life situation suitable for following a spiritual way.

Before menstruation or during ovulation, an adult woman notices the energy in her body sinking down and she will feel heavy. Then the woman becomes sexy, and feels she needs sex. If she does not do it, she will become very emotionally charged. There are two types of emotion; one type is aggressive and manifests itself outwardly in anger or criticism. Another reaction to the internal physical change is internal and manifests itself through self-pity, fear or sentimentality. What is manifested depends on the person's habit or upbringing, whether she tends toward extroversion or introversion.

At that time, a woman needs physical adjustment. When a woman adjusts herself through sexual intercourse, she disturbs her cultivation and destroys her energy. More than once I mentioned that sexual energy is the foundation of spiritual energy. If you do not have sex, when you are in a good condition, you feel light. If you destroy your energy through intercourse, then you are happy for a while, but on the second or third day, you feel low. Many women follow a vicious cycle of having a good life with built-up energy, then having sex which destroys the energy, and building up the energy again. Destroying, building, destroying, and they continue this until they become old. If the pattern is continued, the gland

which governs sex dies; it becomes dried up and ineffective. You become more controllable, but your mind may still habitually be attached to having a sexual life. Even until the moment they are going to die, some women are still thinking about having a handsome young man come along. That is the worldly way. Emotions like crying or anger are also ways of destroying the same good energy.

A spiritual woman knows the strength of command of that energy, so she deals with the situation ahead of time. Before menstruation or ovulation, she meditates to quiet down. Then, because she positions the energy differently, her focus is different, and she does not indulge in sex. She can maintain the pure good energy and let the heavy energy leave her body through menstruation.

The cultivation of immortality follows this simple law: If you gather more yang energy, then you become a shien, an immortal. Yang energy means light energy, the bright energy I described in *The Story of Two Kingdoms*. After gathering it, you ascend. However, by doing sex, your physical body becomes heavier.

Your life being has five beings. One is the spiritual being which you do not see. The second is the physical being which you can see. The third is the mental being which you know about. The one that is the hardest to distinguish is the spiritual being, which is also called the energy being. Sometimes I describe the spiritual being as separate from the energy being, but they are similar. Energy is qi. Each person is unique and different, because the three beings are organized differently within each person.

Actually, there are two types of spiritual beings. You need to nurture only one of them, because the other one is already strong by itself. One type is the yang energy being, or light energy being. The light energy being we call god or shien or Sen. That is the one you need to nurture. The other type is the heavy energy being, low energy being, or yin energy being. The low or heavy energy being is called guy. Guy means heavy energy or ghostlike energy. God or evil are more related to your internal energy as the yang and yin energy in yourself. A small amount of sex damages the yang energy in

the mendable range. It depends upon your physical being to rebuild the qi. The energy rebuilds itself slowly. That is called production of qi.

The production of qi depends on your internal energy, so there is a relationship between rebuilding qi and yang/spiritual being. It is important to reduce the tendencies which are destructive to the yang energy being, and to do things which are more constructive for it.

If you choose to be spiritual and do not let the energy sink to the lower part of the body by sex and eating improperly, your mind will improve, your emotions will be less and your spiritual vision will be clearer.

Most people are only vaguely aware of their energy being. They do not know that if you continue to destroy it, you will run out of energy. This is worse than a car that has no gasoline; yet, the energy can be rebuilt. The physical being is only a shell, but is important because it carries the other four beings: mental being, emotional being, spiritual being (sen) and energy being (qi). The five together compose one person.

If your definition of life relies solely on the existence of the physical shell (the body), you will not cultivate your spiritual essence and thus your life will cease when the function of the physical shell ceases. However, if you cultivate your spiritual essence with the energy derived from the physical life, then there is an opportunity for survival on the spiritual planes of various levels. Your life will continue if you achieve yourself in the immortal realm.

This is the basic difference between a true spiritual path and a worldly life. With worldly life, you have to have sex. If you are fertile, you have to have children. Once your physical being is exhausted, then you are finished because there is nothing left. You do not know where your life is. That is the worldly, vulgar way.

The spiritual way may include the physical fulfillment of husband and children, but most of the energy is transformed into spiritual energy through sublimation. Do not wait until you are too old when most of the energy is gone. When you have this knowledge, you can stop having sex and start your spiritual path of life. Stop giving birth to children, slowly stop the leak

of menstruation, and step by step, nurture your energy to give birth to your spiritual baby. The spiritual baby is sometimes called the subtle body or the body of light. The spiritual baby is the spiritual being which was nurtured from your physical being. If you achieve yourself, when your physical being fails you can live with your spiritual being. Thus, after you pass away, you continue your life in the spiritual realm rather than returning to the earth through reincarnation.

As we mentioned above, spiritual energy has two spheres. One sphere is higher, lighter energy. Even though it uses the foundation of sexual energy, it is light, and it has the freedom to fly anywhere. The other kind of spiritual energy is heavy energy, the so-called ghost or sinking energy. It tends to be vulgar or is considered evil. All people have those two sides, the godly side and the ghost or evil side. If you cultivate yourself more, you are the god. If you do not cultivate yourself, you are like a den of animals, a nest of evils. What you are all depends upon the condition of your energy. If you change it from heavy to light, then your life result will be different.

It is hard for most people to establish the correct goal of life. Typically people are looking for emotional happiness in the form of lots of pleasure, fun, stimulation or excitement. For spiritual people, it is necessary to avoid pleasure, excitement, stimulation and fun. Actually, those four things have a healthy and unhealthy level. In other words, some fun is all right because it does not harm your life being. However, even on a healthy level, if fun is overextended, it can become negative and damage your energy being.

It is hard to be a spiritual teacher and carry such a subtle message only to those students who really have a high power of understanding.

I leave it to you, my beloved readers, to develop more.

Chapter 10

The Foundation of the Practice of Uniting Heaven and People as One

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The Traditional Practice of the Union of Tao and People

This material was given to my Chinese students in Taiwan. I think it will be helpful also for Western students, although the terminology will be slightly different. Spiritually there is no boundary, so this material will be useful in any language for any person who wishes sincerely to develop oneself.

This program of study is concise and refined. It is very instructive, and it can be put to use in daily life. A translation into English must be done carefully in order to be clear. However, once it is explained sufficiently, the originally condensed thoughts become somewhat diluted. This is like adding water to wine; the flavor will be different. I will do my best to make this material clear and still keep the English as concise as possible.

The title of this program is the "Foundation of the Practice of Uniting Heaven and People as One."

In the whole practice of uniting God (or Heaven) and people as one, there are nine important practices or levels. They are organized as nine houses when they are displayed on a chart. Each practice is a different training, but the one I am giving in this book is the most important of the nine practices, and is the foundation for doing the other eight later.

The nine practices are an accumulation of ancient, effective spiritual practices that can enlarge an individual's personal spiritual experience. Through these practices your spiritual reality will be different too. It will become fortified; you will become stronger spiritually.

Great Practice of Uniting Heaven and People as One

Step 1: The foundation of all spiritual practice is sincerity. With sincerity, you can become clear. With sincerity, you can become efficacious. Efficacious is a word that is not used much in English, but in Chinese, we use it to describe spiritual reality. It is a translation of the Chinese word "Ling" . Efficacious sometimes means effective or responsive.

With sincerity, you can bring about response and effect in your spiritual practice. With sincerity, you can reach spiritual reality. Without sincerity, spiritual reality cannot be reached. With sincerity, you can accomplish your spiritual goal. If you do not know if you are sincere or not, work on understanding and cultivating sincerity before you try the practice.

In spiritual practice, first it is important to rectify your mind. If your mind is not right, then there will be no sincerity. You need to fix your mind first. Find sincerity in your mind toward what you are doing and toward this spiritual practice. Then a good effect will be brought about. You need discipline and concentration. If there are no other thoughts or ideas in your mind, then when you do this practice, it will be fruitful. If you are not serious, nothing will happen.

Spiritual things happen mostly on a subtle level, the spiritual or mental level. If you are half-minded, absent-minded or so forth, nothing can be done. You will have to learn to concentrate before you can achieve results. If you wish to use this practice seriously in order to help your spiritual development, you need to take three to seven days ahead of time and first purify and cleanse yourself, including eating less or fasting before the period of time you choose to start.

Step 2: This practice was continued by thousands of spiritual ancestors and spiritually achieved ones before you. Through doing this practice, you will inspire countless spiritual descendants after you. The essence of the practice is to awaken yourself and awaken others. The main function is to deliver yourself and deliver other people from the blockage of spiritual ignorance. Make the pure spirit the gate. Make your mind accord with the truth as achievement. Put the three things together as one learning. The three

learnings are: first, good discipline; second, calmness; third, wisdom. The three things cannot be separated. When they are practiced together, you shall achieve a new spiritual reality of discipline, calmness and wisdom. Unify those spiritual activities in one practice at the same time. In this way, they can work together to assist you. In general, important rituals, worship, recitation, reading and meditation are split practices; they are divorced from one's involvement with everyday life. Now you put them together by the spirit behind all the activities.

In general spiritual practice, those three activities of discipline, calmness and wisdom are put together as one thing. Thus, when your mouth says the words, your mind is acting in harmony with it and not wandering off. Use this practice to make your mouth and mind respond to each other with the highest sincerity and utmost concentration. Having one focus, not two, is how you achieve yourself.

Step 3:

The Internal Altar

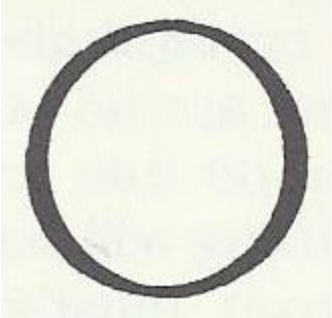


Figure 64)

This a circle with nothing in it. This is called one's internal altar. The internal altar is a great path for one to become pure spirit. This is the true path and true practice to unite yourself with Heaven.

Spiritual awareness is something that cannot be passed from one person to another by words. Through self-cultivation and using this practice, you shall reach spiritual achievement. The mind cannot be seen; only through the practice can you see your true mind. Spiritual nature cannot be

described, pictured or drawn; only through spiritual practice can you see the shape of your spiritual nature. Truth is formless. However, through this spiritual cultivation, you can make truth appear to you clearly.

Step 4: With utmost sincerity and respect, offer your heart to the ten Great Ones of the pristine original nature. To each Great One, give one bow or salutation.[3]

1. The Great One of Innocence of my Original Nature.
2. The Great One of Brightness of my Original Nature.
3. The Great One of Completeness of my Original Nature.
4. The Great One of No Obstruction of my Original Nature.
5. The Great One of No Fear of my Original Nature.
6. The Great One of Purity of my Original Nature.
7. The Great One of Sublimity of my Original Nature.
8. The Great One of Transcendence over Existence and Non-Existence, Birth and Death, of my Original Nature.
9. The Great One of Self-Sufficiency of my Original Nature.
10. The Great One of All Spiritual Reality of my Original Nature.

Always dedicate yourself to these ten Great Ones.

The words "Great One" are used here as a special language, a special concept or metaphor that describes a person of high spiritual achievement. In China, the words "Great One" were adopted to mean "God" or "spiritual attribute."

When your spiritual nature exists, your mind and body exist. When your spiritual nature is gone, your mind and body become corrupt. Look for the true Great One in your spiritual nature; do not look for the Great One in any other place.

Step 5: Read these sentences and contemplate their meaning.

1. Restore the originality of my spiritual nature.
2. Restore the original simplicity of my spiritual nature.
3. Restore the original unity of my spiritual nature.
4. Restore the original purity of my spiritual nature.

5. Restore the completeness of my original spiritual nature.
6. Restore all truth of my original spiritual nature.
7. Restore the pure joy of my original spiritual nature.

These are the seven restorations of the original spiritual nature. The Integral Way not only means the way you go, the Integral Way also means the way that you return. You return to your original spiritual nature by finding the quality and reality of your original spiritual nature. The original spiritual nature cannot be seen; it can be restored only through the practice of reuniting your worldly being with your spiritual being. With sincerity, your practice will reach your goal. With the clarity of your intelligence, the truth will be clear to you. With the restoration of your spiritual nature, the Integral Way can be accomplished.

Step 6: I bow to and salute the Heaven in the center of all Heavens. I return my life to the heart. In the heart, I am worshipping the Great One in the Great One. I am cultivating the mystical truth in the mystical truth. My practice is concentrated on the wonderful practice among all wonderful practices. I reach the truth which proves the truth in the center of all truth. I enter the esoteric truth among all esoteric teaching. I am thoroughly enlightened by the Subtle Light. I govern and manage the practice among the most high in the center of the high practice of the high beings.

The things that people value are Heaven, the Great Ones, truth, esoteric teaching, spiritual practice and spiritual reality. Here, however, your search will be different. Your search is to find the center of all those precious things. In doing that, you shall reach two things. These two things shall be your goal: blessings and wisdom. By this practice, you shall know and prove that wisdom is not something you can be forced to learn, and that by not forcing yourself to learn wisdom, wisdom itself will take birth in you. Blessings also cannot come through force; by not looking forcibly for blessings, the blessings of life will come to you.

Step 7: This step is dedicated to ten great divinities or Bodhisattvas. In Chinese, instead of using the term "Bodhisattvas" to describe spiritually achieved individuals, we made the term "Bosa." It means the second level gods who are preparing themselves to become Great Ones.

If you pursue a successful, happy life, you must have the support of your internal spirits. This is why it is helpful to practice dedicating yourself to the ten great Bosas. To each Bosa, give one bow or salutation.

1. Dedicate yourself to the awakened spiritual nature of the divinity or Bosa of pure sincerity and no cheating.

2. Dedicate yourself to the awakened spiritual nature of the divinity or Bosa of kindness and great tolerance.

3. Dedicate yourself to the awakened spiritual nature of the divinity or Bosa of uprightness and politeness.

4. Dedicate yourself to the awakened spiritual nature of the divinity or Bosa of self-respect and respect for other people.

5. Dedicate yourself to the awakened divine or spiritual nature of the divinity or Bosa who has sufficient wisdom to know the truth.

6. Dedicate yourself to the awakened divine nature of the divinity or Bosa who always keeps his word and is trustworthy.

7. Dedicate yourself to the awakened divine nature of the divinity or Bosa who plants blessings in the field of his or her own mind.

8. Dedicate yourself to the awakened divine nature of the divinity or Bosa who chooses to perform good 9. Dedicate yourself to the awakened divine nature of the divinity or Bosa who knows how to benefit himself or herself and at the same time benefit all others.

10. Dedicate yourself to the awakened divine nature of the divinity or Bosa of accomplishing oneself in this life.

By behaving like a divinity or Bosa, you become the Bosa. It is your virtue to spiritualize yourself as a Bosa. Everybody would like to be a Bosa, because Bosas are so wise and so happy. Despite the fact that it is possible for everyone, few people know how to become one themselves. Therefore, here I tell you the truth. Those who pursue a successful, happy life must gain the support of one's internal spirits. To gain the support of the internal spirits, practice dedication to the Bosa. That will bring out the spiritual

power of yourself which is like a Bosa. By your practice and behavior, you can rank yourself among the divinities, Bosas and wise ones who enjoy life more than people who do not do such practice.

Step 8: This step is dedicated to the ten great wise Kings.

Those who are looking for blessings first need to remove their own evil.

Those who wish to invite good fortune first must eliminate their own troubles.

To each wise King, give one bow or salutation.

1. Dedicate yourself to the one of bright spiritual nature, the wise King of firmness in decision making and steadiness of character.

2. Dedicate yourself to the one of bright spiritual nature, the wise King of no jealousy.

3. Dedicate yourself to the one of bright spiritual nature, the wise King of no stubbornness.

4. Dedicate yourself to the one of bright spiritual nature, the wise King of no evil intention.

5. Dedicate yourself to the one of bright spiritual nature, the wise King of no evil or negative words.

6. Dedicate yourself to the one of bright spiritual nature, the wise King of no evil mind or evil thought.

7. Dedicate yourself to the one of bright spiritual nature, the wise King of no evil deeds or evil behavior.

8. Dedicate yourself to the one of bright spiritual nature, the wise King who does not damage righteousness.

9. Dedicate yourself to the one of bright spiritual nature, the wise King who does not repeat his mistakes.

10. Dedicate yourself to the one of bright spiritual nature, the wise King who never darkens the pure light of conscience.

The one who cultivates the behavior of the bright and wise King shall become the bright and wise King.

Step 9: This step is dedicated to the King of Immortals. Study each line, prove the truth of each line to yourself, cultivate yourself with each line, then happiness, prosperity and longevity shall come to you.

To each King of Immortals, give one bow or salutation.

1. I offer my highest respect to the one whose original nature unites with spiritual truth, the King of Immortals, who is peaceful minded and has calm energy.

2. I offer my highest respect to the one whose original nature unites with spiritual truth, the King of Immortals, the one of pure mind and rarefied desire.

3. I offer my highest respect to the one whose original nature accords with spiritual truth, the King of Immortals, who has balanced and agreeable behavior.

4. I offer my highest respect to the one whose original nature accords with spiritual truth, the King of Immortals, who practices normalcy in his life schedule.

5. I offer my highest respect to the one whose original nature combines with and embraces the spiritual truth, the King of Immortals, who treats all people fairly.

6. I offer my highest respect to the one whose original nature stays with the spiritual truth, the King of Immortals, who has poised principles in his heart and mind.

7. I offer my highest respect to the one whose original nature is of spiritual truth, the King of Immortals, whose attitudes are based on reality and fact (not emotion).

8. I offer my highest respect to the one whose original nature is in concordance with spiritual truth, the King of Immortals, whose learning finds thoroughness.

9. I offer my highest respect to the one whose original nature is with the spiritual truth, the King of Immortals, who corrects his mistakes once he knows them.

10. I offer my highest respect to the one whose spiritual nature is united with spiritual truth, the King of Immortals, of good mind and good deeds.

By cultivating the virtues of the King of Immortals, one becomes just like the King of Immortals.

Step 10: This step is dedicated to uniting oneself with the ten great Queens of immortality.

Unite with the truth of suchness. Reach the spirit of boundlessness. Reach the truth of spirit. Reach the truth of spiritual being. After doing so, one shall ascend to the realm of truth and be with the exquisite energy of the universe.

To each Queen of Immortals, give one bow or salutation.

1. Unite with the one whose original spiritual nature is united with truth, the Queen of Immortals who has no scattered thoughts in her mind.

2. Unite with the one whose original spiritual nature embraces truth, the Queen of Immortals who does not allow her behavior to be unrestrained, uninhibited or reckless. She does not do as she pleases but she constantly harmonizes with and improves her surroundings.

3. Unite with the one whose original spiritual nature embraces truth, the Queen of Immortals who will not lose self-possession, lose her head or become panicky in any situation.

4. Unite with the one whose original spiritual nature embraces truth, the Queen of Immortals who does not lose herself when encountering danger.

5. Unite with the one whose spiritual nature embraces truth, the Queen of Immortals who does not complain about others to cover her own faults or errors.

6. Unite with the one whose original nature contains truth, the Queen of Immortals who does not transfer her anger to other people when she is upset by someone or something else.

7. Unite with the one whose original spiritual nature contains truth, the Queen of Immortals who does not stir up or incite trouble.

8. Unite with the one whose spiritual nature contains truth, the Queen of Immortals who never makes an excuse for her own mistakes or for avoiding her responsibility.

9. Unite with the one whose original nature contains truth, the Queen of Immortals who does not fight and who does not just look good or sound good, but is good.

10. Unite with the one whose original nature contains truth, the Queen of Immortals whose mind and behavior never harm others for the purpose of self-benefit.

Those who cultivate the virtuous behavior of the Queen of Immortals will become the Queen of Immortals and enjoy the fruit of the position of the Queen of Immortals.

Step 11: I respect the ten powerful beings.

To each powerful being, give one bow or salutation.

1. I respect the powerful being of my eyes, which do not look at things at which they should not look.

2. I respect the powerful being of my ears, which do not listen to things to which they should not listen.

3. I respect the powerful being of my nostrils, which do not smell things they should not smell.

4. I respect the powerful being of my mouth, which does not talk about things it should not talk about.

5. I respect the powerful being of my intent, which does not issue an intent that should not be.

6. I respect the powerful being of my body, which does not look for intercourse with an improper person.

7. I respect the powerful beings of my hands, which do not do things they should not do.

8. I respect the powerful beings of my feet, which do not go where they should not be.

9. I respect the powerful being of my energy, my qi, which does not become angry over nothing.

10. I respect the powerful being of my mind, which does not apply itself to things to which it should not apply itself.

Now you have cultivated the Great Ones, the divinities or Bosas, the wise Kings, the King of Immortals, the Queen of Immortals and the powerful beings. You have attained virtue, wisdom, power, health and prosperity. Your virtue verifies yourself as a Great One, divinity or Bosa. Your behavior verifies you as a wise King. Your wisdom verifies you as a King of Immortals. Your clear mind verifies you as a Queen of Immortals. Your body verifies you as a powerful being. What else are you looking for?

Step 12: In general, people like to be cheated; people do not like truth. However, just as there are people of self-deception, there are also people of truth. Self-deception is why religions and communism can become fashionable for certain periods of time.

The twelfth step is the esoteric pass of becoming a high spiritual being or a high shien. Learning the Integral Way of spiritual reality values having no mind. High spiritual practice values having no form. A clear mind values having no thoughts. The complete energy or physical essence values having

no harm and being undamaged. The pure qi, the pure energy values having no burden. The true spirit values having no boundaries, walls or restraint.

By having an unoccupied mind, people can unite with spiritual truth. Spiritual truth has no special intention, so spiritual truth can unite with people. Spiritual truth and people can unify at nothingness. Nothingness is the source of all things.

Step 13: This chapter is dedicated to the five Great Powers as the accomplishment of one's spiritual cultivation. Please read and contemplate how the Great Powers support your life. The five Great Powers are:

1. The north Great Power of Yuan Miao. Yuan Miao means complete development.

2. The east Great Power of Yuan Chiu. Yuan Chiu means complete interest.

3. The center Great Power of Yuan Tong. Yuan Tong means completely flexible in application.

4. The south Great Power of Yuan Ming. Yuan Ming means complete understanding.

5. The west Great Power of Yuan Chieh. Yuan Chieh means complete awakening.

The practice is to gather the great energy from the five directions; then you can attain the truth of oneness.

When your spiritual nature reaches the vastness, then even the high mountain becomes small to you. When your true energy enters the void of spirituality, even something as small as a mustard seed seems big.

Step 14: This step is dedicated to the high secret internal spirits, the original spirits, the original function of spirits.

Spirits enable you to know what is good and what is bad. The spiritual function enables you to know what is right and what is wrong, what is auspicious and what is misfortune. The original spiritual function knows what will go smoothly, and what is against the nature of events. The

spiritual function enables you to know if you need to move or act fast before a crisis happens, danger occurs, or benefit is coming. The spiritual function enables you to know if you need to go forward or retreat. If it is a good direction you should go toward it, and if it is a bad direction, you should retreat from it. It is the most secret function of internal spirits.

We have talked about Great Ones, the divinities or Bosas, the wise Kings, the King of Immortals, the Queen of Immortals, the powerful beings and the five Great Powers. They are what you are directed to move toward spiritually. They are what you are doing, and what you are going to accomplish. Now I ask you, what is at your side to become them? This means, they are what you wish to become. I would like to ask you this: what are you? And is it necessary for you to become someone or something else?

We described the powerful beings, established knowing the Queen of Immortals, the King of Immortals, the wise Kings, the five Great Powers, the Great Ones and the divinities or Bosas. These are what people wish to become and wish to achieve. We also described the way to become them. Then what are you? Have you asked what is the thing which will become the Queen of Immortals, the King of Immortals, the wise Kings, Bosas, five Great Powers and Great Ones? It is your original spirit, original truth. It is your original spiritual function to become a Great One, divinity or Bosa, wise King, five Great Powers, King of Immortals and Queen of Immortals. What is more valuable to your wellbeing, what is more essential to your life? They are not something you shall become, but something that you are originally. They are two types of things. If you are clear, at one side, they are external titles and terms, and at another side, they are internal reality for you. This means, externally, we use words to describe them, but internally, they are the reality of your life. It is moving from A to become B. A is more fundamental than B. Without A you cannot become B. When I talk about the Great Ones, divinities or Bosas, wise Kings, King of Immortals, Queen of Immortals, five Great Powers and powerful beings, all of them except the powerful beings are your life faculties. Without A, you never can become B C D E F. You first have to have A. What is A? A is your original spiritual

function, the original truth, the original spirits, including the Great Ones, Bosas, etc.

When we are born into the world, we run up against world events and affairs. We have good and bad times, fortune and misfortune, agreeable and disagreeable situations. How do you decide whether to go forward or retreat, what to take and what not to take? The part of you that makes decisions and enjoys or suffers the consequences is called your original life or original spirit. If you do not cultivate your spirits, and only go looking for external things, you cannot know whether those things are good or bad. Without developing your spirits, you cannot tell if something will bring good fortune or misfortune, or whether you need to go forward or backward. Thus, if you do not cultivate your original spirit, you live in uncertainty. Your life is a gamble, because you do not develop yourself. It may be possible that you have half of your vision, but you will not be able to see things clearly enough to make good decisions. Therefore, it is important to develop and cultivate your original nature, the root of your life.

By this time, I feel sure that you would like to unite with the high beings or rank among them. Now let us talk about how you can become one of the high beings. This point is important. The original spirit forms the original energy as the body. The physical or sexual essence is the root. The three energies (original spirit, body and sexual essence) are the true god or true trinity. In other words, the true god of trinity comprises the original physical essence, vitality and the spirit of mind. These are stated in order—Tsing (Jing or Ching), qi and Sen.

The physical or sexual essence (Tsing or Jing) is the god of water. The vital energy or qi of your body is the god of fire. The spirit of mind or sen is the god of Heaven. They govern the three regions—lower, middle and high region—of your life. Put together, they are the true trinity, the god of trinity. The true god of trinity is comprised of your true being. We are talking about your true essence, your true spirit.

Now, you need to come back to consecrate and dedicate yourself to respect and worship your secret god. That secret god is the god of trinity as I have described to you.

By now you are more knowledgeable. You have come to the stage of nurturing, cultivating and respecting the essence which can become all high beings. That is the only truthful, only rightful God. This God still contains two things: internal gods and external gods. By internal cultivation, you develop internal gods. By developing your internal gods, you know you are related to and connect with external gods. Therefore, when you cultivate yourself, you become self-god.

There are lots of people who are already achieved. They are gods too. They exist not only on the physical level, but on the spiritual level, too. Every day as I sit here, you do not see friends visiting me but there are lots of high friends who are related with me, and connect with me. When I write, they tell me if my spelling is wrong or if my language is not in the correct order. This is why even an achieved one cannot be too proud and say, "In the whole world, I am the only god; I am the king of kings, I am the lord of lords." That is a childish ambition.

The internal gods and the external gods must be one reality. Without the assistance of external gods and without the development of internal gods, you cannot have achievement. Even a small achievement is based on the harmony of both sides, internal and external. That harmony is called the God of Great Oneness.

In the teaching of the Integral Way, we call this kind of harmony the God of oneness. In the *Tao Teh Ching*, Lao Tzu teaches the embracing of oneness. This means embracing the God of oneness. That is close to spiritual truth.

So now you have come to the step of being close to spiritual truth. Now we need to talk a little more about self-cultivation. I mentioned that you first need to develop your internal spirits by doing the practices outlined in this chapter, then you relate or unite with external spirits.

There are two ways to cultivate your original being, original spirits, original truth. One is internal practice and the other is external practice. I will teach the external practices in a seminar. Tai Chi Ch'uan or movement is part of that practice. For internal practice, I will give you some instruction in the following paragraphs.

Internal practice is important. You need to keep to yourself and maintain quietude. When you are alone and quiet, your original spirit is easily known by you. If your living environment is busy, you are busy minded or very busy at work, or if your mind has something to bind itself to, then your energy will not be pure, your mind will not be clear, and the original spirit cannot be active or effective. Therefore, even in your busy life, always look for quietude within the busyness. Even if there are lots of things demanding your attention, you always need to look for the unity in the mixed up situation.

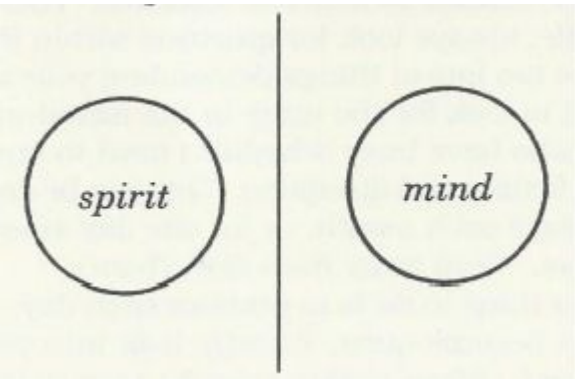
People who have busy schedules need to find a time to do meditation, fasting and discipline. This can be done for at least one or two days each month, or for one day among each three or seven days. Keep away from disturbance.

The best thing to do is to practice each day. If you have a little time to become quiet, directly look into your heart and into your mind. When nothing can be seen in your mind and your heart; that is called true original spirit. Once you have thoughts our mind starts to become active, moving. That is related with world experience and external energy. If you think too much. or if you think in an unorganized way, your energy is scattered … that is all bad for your cultivation. When you are quiet, your spirit becomes active; that is the best.

The best time, the best energy for quietude and cultivation is early morning. During the day, when you are active, be looking for a quiet mind. When you are quiet, keep your body moving. You should know the floating and sinking, the rising and falling of internal energy. You should distinguish in your thought what is the master and what is the guest (the mind is the servant which entertains or receives the treatment from either side), what is the host and what is the guest, what is subjective and what is objective, until you are not bothered by what is moving to arise and what is sinking down to be still, and all become oneness. Whatever you do, always follow the center; then you will become like an arrow and always touch the bull's eye. One who cultivates himself in deep meditation keeps the mind and heart always united. The one who does not have spiritual cultivation does not know that the heart and spirit are always split, going in two different

directions, and never have a chance to be unified. The one trained or taught in spiritual cultivation will find that the spiritual energy will immediately appear in the mind. The one with no training is like a person cut in pieces; the body, mind and the words that come out of his mouth lack unification or integrity. The different parts can never respond to each other, so they are cut in pieces, as illustrated by this picture.

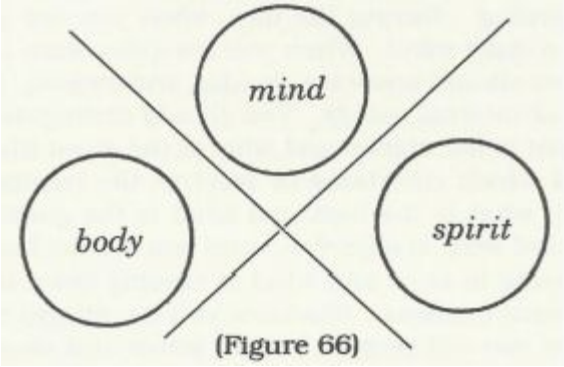
The Divergence of Mind and Spirit



(Figure 65)

This shows how heart or mind and spirit become two. This is mind (heart), this is spirit. They build a wall between each other and never can see each other.

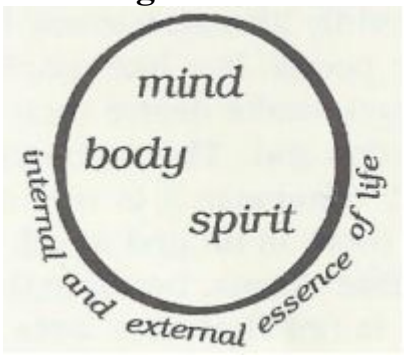
The Disunited Life Being



(Figure 66)

Once you are unified, you look like the following:

Total Unification of Life
The Ring of True Power



(Figure 67)

The highly achieved ones say that your mind is a divinity. Yet if you do not cultivate yourself, your mind is not a Great One at all, because you do not reach that unification. If you do not go through a good training or teaching, you are not realistic enough in achieving yourself, because you have nothing to help you. You are insufficient in reaching spiritual truth. If you do not go through this process of learning, you do not know that there are high spirits among spirits. I mean, to know the existence of spirits is the essence of natural life. However, from one level, the high level still must be reached. From the basics of the original spirits, you can nurture your pure spirits which can live independently from bodily life.

I am going to talk about the true god, and recommend the true lord to you. I mentioned the Great Ones and the divinities or Bosas; then I mentioned the five Great Powers, the wise Kings, the King of Immortals, the Queen of Immortals and the powerful beings. Now, I am going to tell you about the true lord. The true lord, the true god, is small. It is a little bit of energy in your mind. It is the most crystal clear energy in your mind. The range of mind is huge. It covers many things; you cannot even say what things are in your mind, because it contains so many things. Still, among them is god, the true root or lord. Most people do not reach their root. The true god, the true root, is the clarity, the clearness of energy, the masterly energy of the mind. That is the true root. That true root is supported by the three partners—your sexual (physical) energy, your vitality and your mind. Without that support, you could not produce clarity.

For some people, there is no god because God is too subtle and easily neglected. Most people have no God, because God can easily be lost. Worldly life can become like a railroad track on which trains run; people live like machinery. People can make emotion their god, make desire their god, or make their personal selfish intention god. The real God needs to be found, nurtured and exalted; otherwise it is very easily missed.

To many people there is no god at all. They are just like zombies, or they live like worms, because the real god does not grow inside them. It is not that they were born like that, but people lose themselves in the worldly life experience, or from bending to internal pressure or external pressure. Therefore they move away from the true god.

First we need to repeat, there is only one truth. Besides this important truth, there is no more truth to your life. Your body was born with a little bit of the clear energy as Heaven. The clear energy, the spiritual functioning energy is called god; that is called original qi. That original oneness is split to become three: sexual energy, mental energy and vitality. The one who knows to cultivate spiritual energy shall make a change from the three to return to oneness. Achieving further evolution of life is the reintegration of the original Tsing (Jing or Ching; original physical essence), qi (vitality) and sen (mind).

Now we come to a new step. A new step usually takes most people many years. Few people take this new step. This step needs some discussion and further details.

Step 15: "People who know that god is most powerful do not know that the non-God is also powerful. To know the foundation of the non-God is more important than only to value what is God." This instruction was given by a divinity called Shuan Nu, the mystical lady, who was also called the Feathery Lady, to the Yellow Emperor. We do not directly understand what this means. After we study the *Tao Teh Chin*g, we can understand it better. It means that the one who contains the depth of spiritual virtue has a spiritual function like that of a baby. If we keep constancy of innocence, and do not depart from it, we shall return to be a baby type of spirit. Then

our root will be deep, and our life will be long, because we have returned to originality.

This instruction was given by the mystical lady to the Yellow Emperor: "People are fanatic about, or afraid of, Heaven, Earth, the influence of culture, law, sages and leaders. Before doing anything, a spiritually developed one observes whether the time is right or not right, if that thing is right or not right to do, if the culture agrees or not and if the law agrees or not, etc. He or she reflects on all the different directions of that situation. All these situations reflect in different directions to oneself. By observing the real situation, one can know that there is no specific value to having subjective, ungrounded faith in a preconception. The good result of observation would offer a new thought, a new conception or a new vision to what undeveloped people value or follow."

Most people rely on sages. People of spiritual development do not rely on sages. Undeveloped people admire the sages, but the spiritually developed ones never marvel at the stateliness. This was explained in the *Tao Teh Ching*. The *Tao Teh Ching* says, "The way to reach the Great Tao is easy to follow, but people are looking for shortcuts and special bonuses in life all the time. The spiritually developed one would rather keep quiet, thus his life becomes rectified and straightened by itself. The spiritually developed one would rather not become over active, thus his life becomes strong. The spiritually developed one would not like to project any special desires, but allows the body to return to its original essence. The one who applies craftiness to govern the body kingdom and life is the thief of life. The one who does not use craftiness to manage the body and the life has the blessings of life." This is from Chapter 65 of the *Tao Teh Ching.*

The mystical lady gave instruction to the Yellow Emperor. Lao Tzu, who lived almost 2,000 years after the Yellow Emperor, only offered the development or the explanation.

Thus, one who learns the truth will use it to strengthen his or her life. The undeveloped one always abuses his or her life and takes life too lightly. He or she will go to dangerous places, do things against his or her life, and finally destroy himself or herself. Lao Tzu's *Tao Teh Ching* explained:

"Keeping calm is the deep root for quenching restless activities. Prudence is the lord who governs impulsive actions. One should choose to stay with the deep root."

One who knows where and when to stop never exhausts himself. One who learns spiritual development will be deeply quiet. In life, take away extremes, take away luxury, take away all that is too enjoyable and too comfortable and live reasonably. You find God by not being crazy about the God of external religious establishment. People whose faith in God creates God as an external thing damage their real spiritual being. Living with spiritual reality is living a balanced way of life. Spiritual learning is not fanatic about accumulating wisdom or having any special capability; it makes the mind and everything else in one's life become natural. It is not especially looking for wisdom, so wisdom gives birth to itself. A spiritually achieved one or spiritual student does not especially look for blessings, thus blessings come by themselves. What is important is to be at peace with what you already are. Being at peace means not actively trying to become something else or obtain something beyond the simple essence of life.

We are all looking for intelligence, power, wisdom and blessings. These are all important elements in our lives. The real or true way to reach these things is converse, different or totally opposite of the way that most people try. Success in obtaining them depends upon already being happy, and already feeling comfortable with what you are and where you are. Good fruit can be born from where, when and what you are.

We can conclude this section by saying that being what you are means not doing things reluctantly in your life, and not forcing things to happen. The only thing you need is to learn the truth of being natural or to find the naturalness in an event. Occasionally in what we do and how we live, there is a small feeling of forcing or being reluctant. However, you still need to find naturalness. Finding naturalness is called success. If you do not find naturalness, you do not find success. Unnatural success is not the truth.

Step 16: From the above you learned to worship Great Ones, divinities or Bosas, the wise Kings, the King of Immortals, the Queen of Immortals, the

five Great Powers and the powerful beings. Now we are going to talk about how to worship.

You find your God from all the teachings. You find that God is the essence of your being. After you have learned that God is a vast part of you, then what will you do? In other words, you have discovered that you are both God and a person at the same time. If you have been going through the practice, and you become a complete person with godly energy, then what do you do? And what is the effect you see from yourself? What is the benefit of all that we are doing?

The benefit is that, if you learn the whole thing that I am teaching, your mind will be clear, your energy will be happy, your intelligence will be bright, your physical body will be strong, you will increase your blessings and wisdom, and your life opportunities will be more prosperous. If everybody learned it, it would make the human world turn out to be the kingdom of the Great One. If everybody followed it, then the troubled water would turn into a paradise. Pre-Heaven and post-Heaven would become one Heaven. If everyone learned it, the minds of individual human lives and the mind of the subtle source would become one mind. With the spirit of abandonment of the self, you do the work of the world. Use the independent spirit to help promote the essence of coexistence and mutual interdependence of the reality of worldly life.

When you do spiritual work, you have to straighten your goal, and not look for profit. You must make your teaching clear to people, but do not look to see what affect you have. Help people by helping yourself. Helping yourself is going to help other people. Save yourself and also save other people. Making yourself settle down your own mind is to help other people settle down their minds. To help the world, to save the world is to find peace for yourself. If you follow this practice, you will become a Great One, you will become a shien, you will become the person who has united yourself with Heaven.

Step 17: This step is the guidance of life. The guidance is to take your heart and mind out of the world, but still live in the world. Thus, even if you are living in a certain environment, you are not entrapped by the life. Living but

not being entrapped is an important spiritual achievement. When you realize this, you will reach the dissolution of the conflict between the will of worldly life abandonment and the will of doing the work of saving the world. By this, you realize being able to live in the dusty world, but not being contaminated by the colored dust. You regulate the amount of light you give so that it is not too bright, too dim or glaring; thus you can find peacefulness for yourself while still living among a crowd. You have united Heaven with yourself.

My sons or I might teach the other eight parts of this practice in a seminar. It is valuable material. First I need to make people understand what they are doing by giving the practice you have just received. The real practice, the valuable practice that the ancient achieved ones developed is so useful. However, if you do not build the correct foundation, you cannot achieve it. I have given the correct foundation in this work. The way that I have helped you is by showing you the valuable steps that will take you there. I have gone through this whole thing step by step. It is a valuable teaching.

People sometimes think that foundations are not important. However, if you do not have a strong foundation, nothing else that you do in your attempts to attain immortality will bear fruit. I hope that you can understand the essence of this practice and achieve the results necessary to continue on your way toward becoming an immortal.

God is formless spiritual energy. This spiritual energy might be called the masterly energy of the universe. Various religions consider it to be a spiritual energy that exists outside of people. It is more truthful to say that all humans have both general energy and spiritual energy with the potential for development. It is more truthful to say all human individuals have an inherent, natural spiritual potential.

The integration of the formless spiritual energy and the formed life is called spiritual integration, the union with Tao, or the union of Tao and humankind. The goal of spiritual development for each individual is the uniting of God and one's self into one's life being. In other words, spiritual

integration is the integration of the formless universal spiritual energy and the formed human life.

In the West, various religions espouse the belief that there is only one God; thus, God is the ruler energy. In the East, religions with many gods are more popular, thus, there are many ruling energies. In both East and West, however, most religions have taught separation between the ruling energy (God or gods) and human lives. Thus, people believe that they are only pawns of some external, possibly irrational force and that there is no reason or rational explanation for how things happen in the world.

This, however, is not so. The amount to which anyone is subject to the seemingly irrational force of God depends upon one's direct relationship with God or spiritual energy. The farther away you are, the more irrational it seems. The closer you are to the spiritual energy, the more you have control over it. Thus, the goal of religions or spiritual teachings differs depending upon how close or how far an individual is from God. If a person is distant, spiritual teaching is mostly for emotional relief. If a person is closer, the teaching becomes how to integrate the energy or force as a part of one's life.

Through the teaching of the Integral Way, and by learning and following the Integral Way, one can realize the joining of one's life with the great universal spiritual energy. Without the Integral Way, all religious teachings become shallow and scientific achievement becomes destructive to the energetic nature of the universe. Thus it goes its own separate way. The Integral Way is the way that offers the potential for the great integration of universal spiritual reality with universal physical reality to become one natural reality.

Realization of Union of Tao and Humankind in Each Individual

(Figure 68)

Chapter 11

Realization of The Union of Tao and Humankind In Each Individual

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A. Eight Treasures and Dao-In (suggested), Tai Chi Movement and Ba Gua Zahn (optional)—DVDs available

B. The Great Practice of Heaven and Humankind Uniting as One—Refer to this book, *Mysticism*.

C. The Practice of Spiritual Preparation for the Adventure of Internal and External Energy Opening (optional)

D. Basic and Specific Taoist Invocations—The basic invocations are in *The Workbook for Spiritual Development of All People*.

E. The Practice of the Three Original Powers (optional)

F. Internal Universe (The Secret Agents of Internal Beings)—For basics, refer to the book, *Nurture Your Spirits.*

G. Spiritual Projection of Self-Image (the energy body of one's own life)—(optional)

H. Jade Pivotal Power—This is connected with the Invocation, Chiu Tien, Yen Yuan, Rei Sheng, Pu Hua, Tien Stun.

I. Practice of Thunder God (optional)

J. Mind Breakthrough—Refer to the book, *Moonlight in the Dark Night* and other books.

K. Protection of the mind (optional)

L. The Convergence of Clarity (optional)

M. Internal Alchemy—Refer to the books: *Life and Teachings of Two Masters, Volumes I and II, The Story of Two Kingdoms,* etc. The purpose is to achieve the immortal being.

N. Dual Cultivation—Refer to the book, *Harmony, The Art of Life*.

O. Enlightenment—Refer to the book, *Enlightenment: Mother of Spiritual Independence*

P. Tao—Refer to the books, *The Complete Works of Lao Tzu; Attaining Unlimited Life; Tao, the Subtle Law;* and all my other works.

The unpublished practices are suitable for direct learning. However, they are optional. To those who are searching for the ancient practices, I recommend the following books: *Eternal Light, The Mystical Universal Mother,* and any of my work which you feel helps you the most.

Chapter 12

The Side Attainment of Spiritual Cultivation: Longevity

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Beloved Friends,

It is August 1991. My two sons, Dao and Mao, and Frank Gibson, have organized a seminar for you. During the last few years, Dao and Mao have devoted themselves to developing Yo San University and Traditions of Tao. Blair Taylor also helped establish the herbal service. Frank Gibson has devoted himself full time to teaching; the Center for Taoist Arts in Atlanta is his good work. All of them have credit for doing spiritual work in modern times, and have my appreciation.

My approach to teaching is not something that brings mere momentary excitement to people. My approach is slowly and steadily to provide true knowledge for the growth of the human world. A gradual and firm foundation is more important than overnight public acceptance.

The main focus of this seminar is longevity. Longevity is an important spiritual science. Originally, healthy teachings of spirituality did not involve religious promotion as does modern folk Taoism. The original spiritually achieved people scientifically pursued immortality rather than religious ambition or external protection. The ancient wise ones avoided competing as rulers and instead chose the pursuit of immortality which serves a life more and lasts much longer than a crown. Some of them simply refused to be a monkey on a throne as a social leader. Thus the ancient wise ones developed correct spiritual pursuits and enjoyed the freedom of a natural life. The pursuit of immortality brought about the side products of longevity and health sciences for the general society in old China. Certainly the goal of immortality is high, but the realistic achievement at the popular level is longevity.

Longevity is a serious health science. Immortality is too, but immortality is not accepted by undeveloped people. That is okay; I do not need everyone to believe or trust such a reality or proposition. Immortality is in a different sphere which is totally beyond most people. Immortality means to live in the sphere of subtle energy. Right now, we are all in a sphere of physical energy which is not the deep source of life. Subtle energy is the less changing, forever-existing source of all lives and things. It remains as the source of the deepest core of universal life.

Chuang Tzu says that a person cannot talk about ice to insects who live only during the summer. In the insect culture and inheritance, ice was never known or talked about, so summer insects will not understand it. However, all of you might understand something about longevity and immortality. Now you are at the stage to learn about something important on a practical level, which is how to live your life in a healthy way and be able to achieve longevity.

The spiritual reality of the individual was a very important discovery to the ancient developed ones. People now accept the modern understanding of reality, which is a mechanical view of health, the body and life. This modern view seems partial, because health problems can be caused by emotion, the mind or a person's spiritual health, not just from a physical problem or mechanical failure.

Basic spiritual health is not complicated. If you are a good person and do not do anything immoral, your spiritual health will not have any problem. However, mental health is different. The mental realm is a function of life. The mind can even set its own direction and separate itself from a person's physical body and spiritual energy. The mind of a healthy person works to support its life while harmonizing with the environment, but some people's minds actually undermine a person's life by doing something negative.

The three rings of body, mind and spirit are tightly linked. They cannot be separated in the life condition of formed human beings like you and me. Learning about these three divisions or rings provides a foundation for more growth.

If you go to a level which is deeper than body and mind, you will discover that there are body spirits, mind spirits and a spiritual level of reality. That is special knowledge and special achievement. Your body, mind and spirit are all connected, so everything you do and think affects all of you. This may seem to be a theory without proof, but if you observe yourself, you will find that it is true.

In this tradition, it is considered a powerful practice to relate to one's own spirits. This tradition does not talk about looking for God in the external world, but about developing the spirits of your own life being. Those spirits can be heard. They can be vaporized or crystallized. Usually they are first vaporized, then crystallized, which means they go through a process of making a small pearl or small particle. This crystallization is not an external practice, but it is the result of an individual internal practice.

The attainment of knowledge about spirits is external and objective, but at the same time is subjective achievement. Practices which can take a person deeply into the spiritual realms are not for everybody. Only those who have a developed spiritual nature can learn and benefit from them; other people must first build the foundation of their learning and their lives. Thus, it is only suitable to teach deeper practices to people who are already spiritually prepared and have met the necessary "prerequisites." Typically, only serious students or serious scientists who devote their lives to improving human health are open minded enough to learn those things. Many people are devoted to human health, but are not open minded and are thus unwilling to learn something new and different from what they already believe.

Spiritual reality is associated with the mind. True and healthy spiritual teaching is not hypocritical, although some people who are not at the spiritual level do not understand it. Spiritual reality is not easy to teach. Although this valuable, truthful knowledge is so helpful to human life, not every individual is ready for it. Therefore, in ancient times, there was a strong prohibition against making such knowledge available to the general public.

I have been here in the United States for 15 years. I have slowly been building friendships, and building some understanding among people who can relate to the deep truth. Step by step, I wish to pass down this truthful knowledge of the spiritual realms to people who are open minded and able to learn it. The teaching is helpful to save time and trouble in learning.

During the last 2,500 years, most of the teachings of the Integral Way have been kept secret to protect them from people who would misunderstand, and also to protect people who would hurt themselves by trying to use them without correct instruction. Because of this, what most of the spiritual or religious teachers teach is superficial. Yes, you can say it is development, but it develops a shallow sphere rather than a deep sphere.

Two years ago, a reporter from Omni magazine came to interview me. He asked many questions related to teachings of immortality and so I told him a bit of the truth. I understand that he had space and topic limitations in his article and could not print much of what I told him. In his article, he even mentioned that he had to listen over and over to the tape to understand what I said, although he believed it was because of my English (which is partly true—I have a heavy accent) rather than because of the depth of the material. The entire interview was transcribed in my book, *Nurture Your Spirits*.

I believe the reporter was correct in doing his job and writing the article the way he did. Modern people are, for the most part, still too attached to the intellectual, mechanical world view to be able to understand the wonder and beauty of the higher spiritual realms. Many modern people think they are advanced; they are partially advanced. Many of them have a partial vision or partial view. Other modern intellectuals or nonintellectuals are still totally blocked, and one cannot talk to them about such things. He could not write something unusual that would cause disrepute for his own writing credentials. To me, it is curious that something as basic as the spiritual reality of life cannot be discussed publicly.

People in the western world count time by centuries. Chinese people count time by dynasties or changes in political systems. The twentieth century is like a mile marker for the age of high technology and a time of

strong prejudice. During the twentieth century, people are still not ready to be open to learning something truthful that can serve their lives. In this century, people have not grown more; people have grown smaller. People have not grown wise; people have become tighter and more nervous. People cannot face natural reality. All of this has not discouraged me. I know my job, my mission of passing truthful knowledge, step by step, to the right people.

Although modern life has different pressures and different deep disturbances, ultimately they are not important. The most important thing is that the natural development from millions of years of spiritual development cannot be lost. Now let us begin by learning the foundation, which is the practical teachings of health and longevity as presented in this seminar.

Recently I worked on a book consisting of the material I used during the period when I first arrived in America. I taught a class on internal alchemy which gave a very basic understanding about achieving immortality or longevity. At that time, and also during the last several years, I have devoted myself to helping you by writing books such as *Quest of Soul, Nurture Your Spirits* and others. Each of them works in a different category to serve your health and longevity and increase your understanding of the spiritual realms.

For almost twenty centuries, people of religion have practiced the same rituals and sung the same hymns or songs each week, but they do not look for real improvement in their spiritual nature because they have not understood spiritual reality. They rely on someone else's achievement or someone else's power and call it religion. Once people accept that limitation, how can they grow further? Meaningless religious practice is the mark of an undeveloped human mind. How then can people develop their minds and grow to learn spiritual reality?

To develop the mind, people need to return to being natural or restoring nature in their lives. Nature is valuable. It is sad to see the kind of damage being done to the earth and our living environments, such as chemical damage. It seems the people of modern civilization are building their own

tomb; that is not improvement or development. In today's civilization, development is defined as performing great evil, rather than bringing about evil.

The correct sense of human development should be divine, which can bring all good things to all people. That is what I respect, because no earthly development can bring all good things to all people. That is why I encourage people to develop themselves spiritually. I think I have many friends who understand me and who are sincerely working for our development. They do not like to stay at one stage which chews the same dead piece of rotten wood—the old teaching—while talking about their development and beliefs. They know the value of going beyond mere talking about their development and beliefs and actually working on themselves.

I hope all of us can open ourselves up as objective students to learn more. The world is wonderful and life is worth living. Life brings step by step development for each of us. Each person's development, achievement and reward in life is different. Whatever you do in life, it is important to nurture and protect yourself so that your soul will not lose the human divine shape. I call the human shape "divine" because it is the foundation for further development. On the spiritual level, many people do not carry a soul with a human shape, they carry a soul with a beast shape. Do not worry—probably none of you who have come to learn spiritual teachings in this class or who have read my books fall into that category.

In the healthy spiritual science of longevity and immortality, we talk about three sources of support which bring the expected result. This is the teaching given to me by my father.

The first source, called the source of earth, includes special food and special herbs. Mao works in that direction and has provided the public with his books, the *Tao of Nutrition* and *Chinese Herbology Made Easy.*

The second source, called the human source, is the internal human potential for immortal development. The human source is the practice of internal and external harmony, and cooperation and mutual support in society. It also includes relationships or sexual performance in life (see the

book *Harmony: The Art of Life*). The ambition of some men is to be a sexual vampire; that is not the real practice of spiritual cultivation. The main practice is to value one's own vitality with self-discipline toward a man or a woman in addition to the correct application.

The third and highest source is the sky. There are three types of energy sources in the sky: the illuminator (sun), certain stars, and the reflector (moon). All the stars and the sky energy surrounding the earth are the subtle support of life.

For achieving longevity, the earthly source is easy to know because it provides nutrition and the necessities of life including water and air. Truthfully, although you have the main support in achieving longevity, if you do not know about the principle of energy integration of two different forces and how to handle your own sexual energy, your knowledge of longevity is not complete. Surely celibacy is one of the practices and can be helpful for some individuals if applied correctly during a special period of time or for special spiritual achievement. There are still the arts of internal and external practice to correctly treat this energy.

My work serves all people, no matter what choice they make in life, single or married. This energy—the internal cycle of reproductive energy—affects your emotional and physical health very much. Modern people are now experiencing a strong sexual epidemic of too much sexual activity and diseases like AIDS, which strongly affects useful human youngsters.

Immortality is an ancient secret, but it must become part of common education so that people can choose better sexual partners. This teaching would also guide people to follow some discipline and not allow self-indulgence to damage the fundamental health of their life. In response to this situation, I produced the book *Harmony: The Art of Life.*

If you wish to achieve immortality, you need the complete practice of taking benefit from the earth source and the source of your own life. It is definitely not vampirism or taking advantage of people. If you do not know how to take support from the sky source, especially the solar, lunar and star energy from northern stars, then your achievement is limited. Our flesh

body eats food, but the light of the sky is the food of our spirit. I do not need to go into detail here, because I have given the important instructions in my book, *Eternal Light*, which contains my father's practices.

The ancient saying goes, "If you use the source of earth well, you are physically strong and healthy. You become sexually strong; this means your vitality is strong, not that you perform sex strongly. If you use the sky source well, you know how to take in the energy of the sky to reduce your reliance on solid food." Surely we are improving our life being by being open to receiving all sources of energy. This energy supports the eventual development of our lives.

About a thousand years ago, some developed teachers of this tradition divided those three sources into categories of knowledge and practice. Knowledge of good places in which energy is very supportive, such as the energy of lakes, mountains and trees, belongs to the category of the earth source. Practices such as Eight Treasures, Dao-In and the general practice of meditation for the mind belongs to the category of human source. And lastly, any practice connecting with the sky belongs to the category of the sky. This division became a new foundation for the science of immortality.

Longevity is the result of meeting the set of conditions described in the following list:

1. Be a good person. No bad person can live long.

2. Carry no conscious burden. This means do not owe anything to anyone. This means that you have not done anything wrong to people. If you have done something wrong, straighten it up. Take care of all your old problems. I believe correct virtuous fulfillment can remove a conscious burden.

3. Have a reasonable philosophy which affects your psychology. This means have a reasonable view of life that is not overly emotional. No one who enjoys melancholy can live to be very old. Have lots of laughter instead of angry yelling. Also, never develop a philosophy of self-pity. You do not need to be an aggressive person to show that you are strong. Just be reasonable; do not be either too pessimistic or too optimistic.

4. Learn from the right teacher. The *Tao Teh Ching* teaches longevity, especially the *Esoteric Tao Teh Ching*.

Lao Tzu himself lived to be 260 years old. The Yellow Emperor visited the mountains and learned from Guang Ching Churl, who at that time was 1200 years old. Another teacher, Tien Chen Huang Lin, was already 3,000 years old when the Yellow Emperor visited him. When you look at the ancient record, although it could not be considered genuine history, know that it carries a certain truth. The ancient record said that Pang Gu physically lived to be over 30,000 years old while he was ruling the earth. Then came Tien Huang Sir (the Emperor of Heaven), Ti Huang Sir (the Emperor of Earth), and Tung Huang Sir (the Emperor of People), each of whom lived to be over 10,000 years old. Then, slowly, the physical human body became smaller. It was no longer as gigantic as that of the early people. The lives of people were also shortened.

You may wonder if I seriously accept the ages described above. Those ages were listed in the ancient records. True or not, it has been proven that people can live to a ripe old age if they are still strong and active. The ones who lived to be 10,000 years old were more spiritualized than people who only lived to be 120 years old.

The art of immortality or longevity did not continue or become known to later generations. It was limited to people of earlier time. According to public record, there were achieved ones whose examples can be taken from the leaders who were highly visible in society. Surely there were many serious spiritual cultivators who stayed away from public positions in order to achieve themselves. In our tradition, we still value those who made internal achievement and still offered external service. I can give you a list of the ancient wise leaders who enjoyed longevity and achieved immortality.

Before the Yellow Emperor there were no records. We can start with the Yellow Emperor, whose reign was 100 years from 2698-2598 B.C., not including the time he grew up and was fighting the war to bring peace to society. Emperor Saul Hua reigned for 84 years, from 2598 to 2514 B.C. Emperor Chuan Juley reigned for 78 years, from 2514 to 2436 B.C. He was

thronged in his 20s. He was close to being 100 years old. Emperor Niao reigned for 99 years, starting from 2357 B.C. to 2258, not including the time he grew up and after he retired. The Great Yu was assigned to fight the deluge by Emperor Shun in 2255 B.C. He was throned by Shun in 2205 B.C. and reigned until 2197. Then he retired to continue his long life of over 1300 years.

Only those wise leaders of natural society who truly attained the ancient teaching and had high moral standards and performance are considered models for this tradition. There were also many civilians who attained an old age and were very much respected by the rulers. They were considered teachers rather than subjects. Thus, you can see that it does not matter whether a person is in a position of public service or a "civilian" to enjoy a long, happy life. Their longevity produced a social stability which allowed people to enjoy great peace among themselves.

Old age is a time provided to you for energy transformation and to enjoy happiness and health. Becoming old is not like the concept of young fruit becoming ripe and then rotting. Unfortunately, that is the general view. The conception of old age I would like all of you to hold in your minds is of a time of spiritual strength. Some human people contain spiritual potential and have the possibility of achieving an age as high as 10,000. I think at least one thing is sure; I believe the old timers did not speed up their living. Living life "in the fast lane" only serves to shorten the length of one's life, because it affects the internal and external biological time system. That is what modern people do.

5. A young elephant will live to be very old because the mother elephant lived to be very old. If a person's ancestors were short-lived, then that person's own life will be limited by that foundation. Thus, your personal genes carried from your parents are one factor of your longevity. Although you are very much conditioned by the genes you carry, if you learn the health sciences provided by this tradition and apply them correctly, you should outlive any limitation you receive.

6. Physical longevity has limitations unless you learn correct spiritual practice that uses your spiritual potential to lengthen your physical potence.

This is a key point of the spiritual science of longevity.

7. A good diet is important. Eating lots of animal meat with red blood is not considered healthy. All animal food is conditioned by the health of the animal, thus I believe that you need to be very selective in that category and eat only small quantities of healthy meats. In order to spiritualize yourself, your diet should not have more than 10 to 15 percent meat in your daily consumption.

You can obtain information about diet from the Tao of Nutrition written by Mao Shing Ni.

8. In general, you can use some herbal supplements. This is one of the practices of using the earthly source, which can help you have better energy and a stronger immune system.

9. If you have a minor ailment, then you can utilize natural remedies such as herbal medicine or acupuncture which create no side effects and leave no toxins in your body which might take years to dissolve or disappear.

10. It is important to have correct sexual attitudes. Some people who live to be very old are still very sexy, and are just as strong as young people. None of them are homosexual. Anything which is unnatural must have defects. Therefore, I do not recommend homosexuality as a practice, although it can be recognized as a circumstantial fact to people who do not find companionship with the opposite sex.

11. Correct sexual practice is also very important. If you are celibate, it should be artful, which means that you transfer the sexual energy to be higher energy. However, the rigid practice of celibacy is not realistic. If you have a sexual partner, you still need to respect the physical and emotional cycles of both yourself and the other person. It does not mean you can have as much sex as you wish just because you have a partner. Having the right partner and sharing sex at a time good for both of you helps you both. It is not as harmful as the use of sex for physical or emotional release of tension.

12. Your job and living environment are direct factors which determine your health. That knowledge is not special, it is common sense, but I would

like you to look at it. Take the healthiest job you can unless you consider that your work has special spiritual meaning or you have a personal dedication to it.

13. The type of clothing you wear is also important. Tight or thick clothing is not as good as clothing which is a little loose and light. Natural fabrics are preferred over synthetics. However, having expensive clothing is not the goal of a spiritual life. Simple, clean, inexpensive and natural are general principles for healthy clothing.

14. In modern life, living accommodations are very different than the ancient style of life. We cannot be too particular or picky about every detail. The evil of pickiness or quibbling will cause you a lot of inconvenience as well as difficulty adapting to the new time. All of us need to lower our standard to meet some external conditions to avoid creating fear inside of us.

15. Fear can kill people. Sometimes the danger of a reality is less damaging than the fear caused. Once I heard a story about three brave young men who lived in a village. They heard that there was a monster in a mountain cave who occasionally appeared on the roadside and frightened people. The three brave young men decided to finish the monster by going to fight with it. They took their weapons and went to the mountain to look for it. They kept searching until at last they came to a spot which had a very scary feeling. They heard a noise which became louder and louder, and then they saw a shadow. All of these were signs that the monster was coming. Two of them decided to run away, but the other one stood there, motionlessly, with apparent great courage. The two young men who ran to hide expected that their friend would join them soon afterward, but he did not.

While the two young men were waiting in their safe spot, they both thought about how their friend had so much more courage than they did to face the danger of the monster. One of them thought about how the village would choose to make him their leader. The other young fellow was prepared to convince his parents to marry his sister to the brave young man. They kept waiting, but their friend did not join them. However, after a long

time, all sounds disappeared and everything returned to normal, with the strong afternoon sun shining above them.

They were impatient to see their friend's victory. They slowly approached the original spot where the young man was. They approached, calling to him, but received no response. Finally they saw him. He was very weak and pale, so they believed that he was exhausted from the fight, although they did not actually see any signs of a struggle. It was their responsibility to carry the young man down to the village, where he received very good care because he was accepted as the hero who overcame the monster.

It took two months for him to recover. Finally, his friends went to hear about his experience of fighting the monster. First they expressed their admiration. Then they said, "When we heard the noise and felt the cold wind in the trees, we knew it was coming. We were afraid; we started to run involuntarily. We expected you to run with us, but you did not. We truly admire your courage for having conquered the monster. Please tell us how you fought it. The village is ready to give you a big reception. My sister, the most beautiful girl in town, is going to marry you. Please tell us what you did."

The young man told them simply, "I was not brave. I was stricken by fear, and my muscles were paralyzed, so I could not move. Both of you had the strength to run away, but I could not."

Then the two friends said, "I don't believe it. Then how did you fight the monster?"

The young man said, "There is no monster. At least I did not see it. You know what: the noise, the scary feeling, the cold air and the shadow of the trees was just part of our fear. I have reflected this during the last two months that I have been lying here being cared for by the good heart of all of you."

The two young men decided to cover up the fact that there was no monster, because they shared part of the glory. Thus, the hero was married to a beautiful girl and recognized as the most powerful man in the village.

This next story describes how fear can affect normal people. During World War II, Japanese airplanes came to bomb my hometown. At first, the people in our town were not afraid because they did not know what the bombs could do. After they experienced the first bombing, fear was at a very high level whenever the air raid sirens sounded. The fear caused a tremendous psychological effect. People had different physical reactions to the sound of the sirens, such as needing to use the toilet or stomachs turning; I mean, having spasms. Thus some people developed ulcers.

16. Choose an agreeable life companion. I mean basically, find agreement with each other, although there will be small conflicts all the time or just the process of understanding each other and coming to agreement. Small conflicts are basically unimportant and can be easily resolved if you are just a good companion. If there is no big problem between you and your companion, the harmony and peace you share can bring a good condition for achieving longevity. Harmony in a family is a good foundation to keep from having ulcers. Ulcers are not only caused by nervous work conditions, but also by a nervous family life.

17. Learn to do simple art, housework or anything by hand. When you do things by hand, your mind can relax. That is important. In general circumstances, your hand work can help reduce your meaningless nervousness or anxiety and keep your negativity from playing on you.

18. Try to avoid negativity, worry or anxiety. During the war at the end of the Chou Dynasty (1122-256 B.C.), General Wu needed to escape the king's persecution. He was going to pass through the border checkpoint the following day. Because he spent that night restlessly, without sleep and with great anxiety, although he was only in his thirties his moustache and beard turned totally white overnight. Although this kind of nervousness is not recommended, it brought a good effect to him: it provided a natural disguise that enabled him to cross through the checkpoint. That enabled him to go to the other country to borrow an army to come back and revenge the King of Chu for having slaughtered General Wu's whole family who had faithfully served him.

19. If you wish to follow a semi-focused practice of mind, there are a number of invocations in the *Workbook for Spiritual Development of All People*. You can choose one or several of them and recite them by memory. It can be done any time. You can do it to protect your mind from scatteredness and from being pulled away by certain attractions. It is especially good to do this to start your morning, and in the evening, when you need to gather this part of energy in your life without allowing your mind to wander among external things.

20. Do not allow dullness or boredom in life to cause your energy to become stagnant. Keep active by doing all kinds of healthy movement such as walking, simple Qi Kung (Qi Gong), Eight Treasures, Dao-In and so forth. In addition, gardening or any gentle relaxing handcraft is also beneficial.

21. Financial stability is also important. There is no need to become too rich, but still have a stable source of being.

22. A stable lifestyle includes having a healthy schedule, such as rising early and not going to sleep too late.

23. Having fun does not mean you make fun of people or make fun of yourself. It means you have the capability to accept any severity or any special event of life at whatever cost or whatever unmanageable situation. You always can find fun in it and make it part of your nutrition instead of trouble which can pull you down.

This means you need to work on your sense of humor to see you through life difficulties or relationship difficulties rather than experiencing them as opportunities for bitterness.

24. Try to enjoy every moment of your life and find great expansion in each moment. Do not make your whole life journey an unpleasant trip. Life connects not only with your attitudes, but also with treating life as an art. You can find something very interesting in each moment, even when it is most uninteresting to other people.

25. No life can stop moving ahead. Nobody can be attached to the shape of physical life. The ancient wise ones deeply understood the ambition of living forever physically, but they knew that physical life is not reliable. They discovered that a higher level of life could be attained by following nature and working on their spiritual evolution to grow spirits. This was done by using the foundation of physical life.

It does not matter what age you are now, you can contemplate which way to go. One way is the way of the ancient achieved ones that continues the possible evolution of your present life. Another way is to bet on the physical life. Usually the result of that is to over-serve the physical life; what happens then is you will grow no spiritual essence and rely on the mechanical approach of modern medicine. Modern medicine cannot give you any hope for lengthening your enjoyable physical existence. The way of modern medicine would destroy a spiritual future.

26. Truthfully speaking, longevity is a side effect of spiritual cultivation. Spiritual cultivation is different from following a religion. Those who are responsible for their own lives, spiritually, mentally and physically, have no slight thought about depending upon any external force. The realistic achievement of longevity is attained step by step, as I have revealed in my different books. If you follow the instructions in the books, you can build more spiritual confidence by finding the proof of spirit and then knowing the possibility of spiritual life.

When your goal is spiritual immortality and you make every effort to support this direction, your achievement of longevity is more possible than for people who are only attached to the physical shape of life.

27. During the process of spiritual cultivation, do not use strong toxic medication or over-apply surgery as the main assistance of your life. Instead, you need to continue your spiritual effort to maintain yourself in one piece. To a spiritual person, the shape of physical life is like a raft you utilize to cross the rough water. Once you are across the rough water, I think you greatly enjoy your freedom on the dry land and do not need to carry the raft on your back. This is just advice for serious spiritual preparation rather than expecting a long physical life which has no meaning.

28. Martial arts is a different pursuit. Many champions did not last long, yet if you do martial arts correctly, they support your health and strength. Because their intention is warlike, the gentle type of martial arts better serves your health and life strength. Their original shape was Dao-In and Qigong. They serve your health the most.

29. In general, movement arts and quiet sitting meditation each have a different function to assist your health. Alternately applying them was set up and passed down by the ancients. The benefit of alternating practices is bigger and greater than the single practice of one or the other.

30. My father told me that there are three things which need to be fulfilled in order to achieve longevity or immortality. One is to keep your physical body complete without doing anything to damage it or allowing it to be damaged by any type of tyrannical social system or government.

The second is to keep your personal, natural virtue complete. This means to keep your heart whole without being damaged. In other words, maintain your conscience in perfect condition without doing anything to shame yourself or damage your natural virtue as a dignified human being.

The third is to maintain the natural allotment of years in your life. It seems that each individual has a natural length of life. Each individual needs to do one's best to reach the end of the natural allotment without losing life in the middle or by suffering a negative effect from the external environment.

These three fundamental things underlie the teaching of the Integral Way and connect with all good spiritual practices. My father was a great model who was still able to fulfill at least these things even while living under the difficulty of communist regime. For details, see *Eternal Light*.

31. The pursuit of immortality in Chinese society has a long historical background among the real wise ones. It was not a religious teaching, yet it produced the broad spiritual education to which I am dedicated and continue. The religious type of Taoism has a very short history. For example, worshipping carved statues was a new thing adopted after the Sung Dynasty (960-1279 A.D.). The monastic type of religious Taoism was

developed during Mongolian rulership in the Yuan Dynasty (1280-1367 A.D.). Now it is the existing Taoist religion in China. Many types of folk Taoism are practiced in China by the common people. The existing sects which are still active were the products of times of confusion, such as at the end of the Ming Dynasty (1368-1643 A.D.) and the end of the Ching Dynasty (1644-1911 A.D.). Those folk Taoisms started as a riot based upon popular slogans and a poor mixture of religions existing in the Chinese region with the intent to gain political control. Thus, those folk religions produced some social strength. They also produce a service of a tranquilizer to some people.

Here I mention folk or religious Taoism just as a direction to those who newly touch upon the subject of the ancient teaching of Tao, the Integral Way. They need to know the distinction between the two types of teachings and make the correct choice to meet their goals.

32. Historical records gathered by people interested in seeking longevity show that doctors of Chinese medicine live long. Several examples of such people include Hua Tu of the eastern Han Dynasty (25-219 A.D.), Sun Sheh Niaoh of the Sui Dynasty (589-917 A.D.). There were also many others who enjoyed longevity of over 110 years. Some direct herb collectors in the mountains lived to be still older. One of the herb collectors who still lived in the early part of this century achieved the age of 250. Many Chinese calligraphers have also enjoyed longevity. A new discovery is that some symphony conductors live long too. These are just a few examples.

Several Zen masters who cherish the spirit of the subtle origin also lived long. Two of them lived over 120 years. One of them, in the Ching Dynasty, lived to be 275 years old.

I have mentioned that people who practice Chinese medicine or gather Chinese herbs are also followers of the Integral Way. I do not mean they are followers of Taoist folk religion which merely enjoys the ambition of immortality without real practice or with false practice. Most religious followers are very involved in worldly life and are just looking for psychological support rather than the high arts of life. Those who practice spiritual arts in their lives were sometimes called Taoists, but now we call

them spiritually developed ones. They would like to be like natural people and do without conceptual titles. They live to a very old age and do very well.

33. Learn from the spiritual truth. In the world, the example of the highest immortality is Tao, the Subtle Origin. There are two categories of existence: one is beingness and the other is non-beingness. All beingness is subject to change or subject to final extinction. Even the concept of God is in the category of beingness. The only thing which is not subject to change or extinction is the non-beingness of the spiritual origin. Thus, the highest immortality cannot be counted by numbers. That non-beingness is true immortality, the Tao Body, the body of truth, or the life of Tao.

A student of the Integral Way does not make any one person or being the sole example of immortality, but prepares himself or herself step by step to live the Body of Tao. That is the highest achievement of immortality.

The meaning of immortal practice is to destroy your attachment to physical life, although you still respect it. The conceptual inflexibility of believing that the body is your life causes strain for your mind and brings no benefit to your long, healthy, happy life.

The Tao Body has absolute freedom. When it scatters, it is subtle energy. When it converges, it becomes being. It is the result of correct spiritual cultivation.

During a million or so years of filtering and comparing spiritual practices, the achieved ones knew that different spiritual or life practices produce different results. By developing your divine body, you can produce spirits. This is not too hard to do, but it is important. This is not the same as what people do who practice witchcraft, voodoo or follow a folk religion. Those people stay at the stage of believing that there are external spirits that affect their lives. Above I said that knowing the spirits was external and objective but at the same time subjective achievement. Here I say that believing in spirits is foolishness because externalized religion and the undeveloped people who follow it do not know that it is the internal truth. They do not know how to converge their own spiritual energy to be born into the spiritual world as a new spiritual baby. That is the only effective

practice existing in this ageless tradition which has helped many individuals realistically achieve the Tao Body.

The Tao Body is also called the body of pure energy, which enjoys the highest freedom to converge itself as the highest form of life being. It can split itself thinly as an etheric form which can no longer be found or traced by the physical senses. In other terms, the Tao Body is called pure yang energy, or the immortal of pure yang energy. We have fully discussed the Tao Body in *Life and Teaching of Two Immortals*: *Volume I, Kou Hong* and *Volume II, Chen Tuan*. It is also presented in the book about my father, called *Eternal Life* and the book about my mother called *Mystical Universal Mother*. In these books we call it the Red Baby or Holy Baby instead of the Tao Body. The complete instruction for spiritual life is given in the *Esoteric Tao Teh Ching*.

My best wishes to all of you.

Ni, Hua-Ching

August 16, 1991

Conclusion

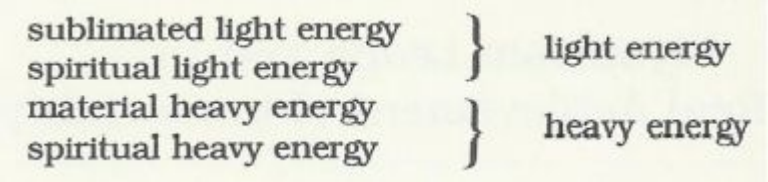
Mysticism Leads You to the Real Achievement of Immortality

There are two types of important, traditional spiritual practices. One type of practice enhances your natural spiritual potential which is inherent from birth. The other is based on the natural spiritual condition you discovered in the first type of practice and cultivates your spiritual potential for possible spiritual immortality. The difference between the two is that the first is the rediscovery of the body's secret. It makes the secret of your own life known to you. The second uses this foundation to achieve immortality. Both talk about spiritual potential. The first type enables you to know; the second type enables you to achieve if you choose. The first discovers the old, and the second creates the new.

The ancient developed ones divided their understanding of the universe into three spheres: the spiritual sphere, the material sphere and the sphere of life. The basic background or foundation of the universe includes the spiritual and material spheres, a dualistic reality. Life is a blend of the energy from the spiritual and material foundations.

At the beginning, it was hard for the ancients to decide what was spiritual and what was material. They saw the universe itself as one lump of energy. Through observation, they knew that this big piece of energy started to split into two types of energy, light and heavy. Material energy is the manifestation of heavy energy. Light energy exists on top of or higher than the heavy energy.

There are two types of light energy: sublimated light energy and spiritual light energy. Sublimated light energy is lightest, so it is on top of or higher than the spiritual light energy. There are also two types of heavy energy: spiritual heavy energy and material heavy energy. Material heavy energy is the manifestation of the heavy energy, but its structure is mesh. The spiritual heavy energy is heaviest, it sinks below the material heavy energy after death. Thus, from top to bottom, light to heavy, we have:



Life, in the middle, is the blend of the two types of energy, light energy and heavy energy.

An example of how these energies exist can also be seen in the example of an individual human life. A human being contains light and heavy energy, and the energy between light and heavy, which has the potential or possibility of going either way, up or down. Thus, the model of human life establishes a new kind of energy, a blend of the spiritual and material energies, which is the mind.

Let us examine the spiritual and material realms. Each has a certain nature or tendency. They are not just a concept or construction of the mind.

Natural spiritual energy is unstable or uncontrollable in general circumstances unless its nature extends toward a certain direction. Once the light and heavy combine in a human life, the unstable spiritual energy becomes the most important energy which can reside in the mind. However, spiritual energy is not the entire mind.

The mind can reach and experience natural spiritual energy. Therefore, the potential exists for the mind to discover the existence of spirits, link with spirits, summon spirits, and converge spirits. In general, we call this spiritual power. It is not as stable as material force, but it truly exists.

Many discoveries about spirits were made by our human ancestors in learning the Integral Way through millions of years. Realizers of the Integral Way hold the key to the spiritual realm. By this I mean that spiritual learning is the key to discovering the spiritual nature or the spiritual realm of the individual for oneself. As long as a person approaches the spiritual realm with a scientific attitude and a balanced life, such an experience can be valuable. At the least, some spiritual achievement can benefit an individual's health, mind, spirit and morality.

My personal observation of the spiritual world is that the so-called spiritual or magic power is not as controllable as turning on the switch of an electric appliance, because spiritual power happens according to circumstance. Mostly what can be done with spiritual or magic power happens on the subtle level of life and is not even seen on the material level. If it is on the subtle level, not everybody can experience it.

A person can only link with the subtlety of universal spiritual reality by going through the same training as the ancient ones. Without this study, training or experience a person's recognition or consciousness will be limited to the physical sphere of life and will not dip into the spiritual sphere. They may be semi-conscious of it but never really know it. I have gone through that training and have experienced the reality. However, I must tell you that knowing the spiritual realm is not everything in life. It is just one part of a complete life.

I must also tell you that knowing information about the spiritual realm is not as important as one's experience and facility in energy practice. Many times as a Chinese medicinal doctor, I met scholars or teachers who had developed a deep knowledge of Buddhist or in Christian theology through study. However, when they suffered a stroke due to high blood pressure or another problem, their minds became blocked and they did not have access to this intellectual knowledge. They told me, "This knowledge helped me earn a living, but it did not last when my mind no longer existed. Nothing I had learned from books helped the reality of my illness." Please understand from this that knowledge about the spiritual realm is only on an intellectual level; the practice and realistic development is what is most important. Talking about God is not the same as reaching God.

It does not matter whether it is Christianity, Taoism, Buddhism or any other religion; once your health fails, your knowledge is blocked. In general, intellectual learning does not really serve your life being; it serves your pride, helps you earn a living or brings social respect from conventional society. Whether you follow Buddhism, Christianity, or Islam, if you do not do the valuable spiritual practices and give them your devotion and wholehearted attention, you will receive very little real education.

Intellectual learning is not real spiritual achievement. Real achievement requires step by step training; it changes you. You still live in the world and externally follow the same way of life as other people—you eat, sleep, live and die—but the depth of life is definitely different. You do not need to be a magician or practice witchcraft to attain spiritual development. You only need to do truthful, upright spiritual practices to reach the depth and profundity of a developed human being. Such developed ones present the highest model of the third sphere of energy, life. Previously I mentioned that the energy of the spiritual and material spheres created the third sphere, which includes all forms of life. Developed human beings are those who maximize the potential of this sphere.

I experienced the first type of spiritual training, which discovers the spiritual potential naturally born in a human life. The second type of spiritual training or cultivation is contrary to undeveloped people who are mortal and believe they have only one life to live. For them, everything is here on this plane of the world; therefore, it is important to enjoy more materially than other people. From here, they establish the value of their lives. They have sex on their dining tables and later, eat in bed. They eat too much, drink too much, smoke too much, have sex too much, party too much, and call this the good life. Overindulgence in material pleasure is contrary to the way of life of a person seeking true spiritual development and achievement.

Thus those who are truly pursuing the second type of spiritual training and cultivation find that there are many useful disciplines and restraints. One such restraint is to avoid sexual fulfillment or indulgence so that you can sit up at midnight. Another restraint is paying attention to your diet and your belly so that you eat helpful, healthful foods and do not overburden your physical system through obesity. If you are not interested in those disciplines, then it is not advisable to think about doing spiritual cultivation.

If you have already done some of the practices described in the first type of training (most types of practice fall in this category), and if you have learned from them, your understanding of life is different, so you may already be interested in pursuing the second type of training, which is the cultivation of immortality to become a shien.

A shien is a human individual who is spiritually achieved and who can exist with or without a physical shape. However, it is necessary to have a human life to be able to achieve being a shien through the sequence of spiritual evolution. There are steps that need to be taken in order to do this. The steps are called sublimation or immortal cultivation. There is a way to establish proof of whether it is possible to live without a body. There is a short, sure way and a long way to be able to know this. The sure and short way can be done only if the conditions and requirements are completely met; then, in 49 days, you lay down the foundation, if your schedule is not too bad. In my personal experience, it took me about a half-year or a year to prove and see that my spiritual image was younger and more graceful than my physical shape, but that is still not it. That is the convergence of your life energy at a level that is one step higher than the physical condition. The serious cultivation of Internal Alchemy wishes to reach the yang sen, or spiritual baby, of pure yang energy.

The serious ancient teachers set up the following schedule: 100 days to build the foundation, one year to start the conception, and three years to nurture the spiritual baby or angel. Then the birth of the spiritual baby will occur. There is much important guidance for that moment. If you are too tight, the golden light cannot be released. If your mind is too loose, the golden light will be scattered before it takes a shape that looks just like you but is more beautiful. After obtaining this proof that there is life beyond the body, some people just give up the physical shape and go.

According to traditional instruction, after proving the above to oneself, one needs another nine years to keep the mind in a condition like a blank wall. This means that, for internal spiritual fortification, the person's mind allows nothing to stick to or hang on it. This is a different stage from the one at the beginning. One clears the mind to build the foundation.

Once you have achieved the birth of the spiritual baby, you can consider that you have achieved spiritual independence and are internally safe from the experience of death. After that, there are two ways to go. One way, as I mentioned, is to just leave (this means you end your physical being by the power of will) and not take the trouble of the world any more. The second way is to live with an invisible body as an invisible person. You do not rely

on the material support of the world; you have already taken all the high materials, the essence of the material sphere, to form your new life. The difference is that in the second way, the person stays in the world physically and spiritually, not expecting any type of result. The decisive factor of life is the achieved one's own spirituality.

Actually there are three ways. The third way is to forget whatever you have achieved to live an ordinary life on the physical plane to give service. Then when your life ends, you will ascend as high as the level that you achieved previously. Thus, your achievement is not lost.

The third way of spiritual cultivation is easiest, most useful and most important. As I have reached it, the third way does not do all these specific methods in spiritual cultivation. My view is that specific methods help a person go deeper into spiritual connection with their own spirits and the natural spiritual reality that general lives cannot reach. For most people, who have obligation to fulfill physical life, the most essential or best way is the long way. It is not really long, it is just something you do as part of daily life for a long time. It is your lifestyle. I will simplify it for you. It is to have a balanced, peaceful life in the world.

Let me explain. Maybe you do not have much time or the opportunity to do intensified cultivation as did the ancient people who stayed in caves or monasteries to do their spiritual cultivation. Practically, you do not need to stay in a cave or a monastery to be successful in spiritual cultivation. Truthfully, many people who stay in monasteries do so out of psychological demand or personal spiritual tendency. The way they practice does not necessarily bring about spiritual achievement but mostly psychological strengthening.

All people are born into the world with the possibility or potential to attain spiritual achievement if they keep their way straight and live a fundamentally upright life. I am not talking about just being fascinated by spiritual experiences, but true achievement. It is the foundation that people lay in their lives which is more important than any spiritual discipline done apart from regular, daily living. I have given this guidance in all my books, but specifically in *Stepping Stones for Spiritual Success* and *The Key to*

Good Fortune. In particular, the most important practice is to do your best to live a life like that Lao Tzu describes in the *Tao Teh Ching*, which is to be gentle and virtuous. The esoteric translation of Lao Tzu's *Tao Teh Ching* will especially help you understand how to conduct your life more clearly than will any translation which comes from the ordinary cultural sphere.

The most important practice of everyday life is to maintain a good heart and an upright mind. Besides being the cultivation itself, these things are the reward of your life. The true meaning of life is not social glory, good fortune, a long and happy life, or immortality. These things are not even very important. The most important thing in life is being good spirited.

To talk about how much profit you have earned from the world is to talk about your external life. To talk about how much cultivation or spiritual experience you have is to talk about your internal life. Most important is what you are, the balance point between these two. Wealth, long life or abundant spiritual experiences do not make you a great person. It is not even important that your greatness be recognized by others. The most important thing is to be able to allow no moral failure to happen to you when you face all kinds of internal and external pressures in life. Do not allow any kind of pressure to twist or contort your spiritual nature. People who do become twisted in this way sometimes turn out to be evil, brutal or brutish, ferocious and violent. People become extreme, negative or self-centered in their lives when they miss the correct self-direction. Surely any degree of this tendency shows the need for improvement.

Whatever you do, support from religious faith or spiritual cultivation is not much help unless you change yourself. In ancient times, the sages made their teaching as simple as undeveloped people could understand. In the old traditional teaching system, on the one hand there is Heaven and God, and on the other hand there is hell and the devil. This description is a cultural or religious expression of spiritual health or sickness. There is also another type of cultural or spiritual expression that emphasizes the religious law of cause and effect and the karmic result of life. These two kinds of expressions or descriptions are not very different. They are both cultural and religious promotions.

Here I am telling the everyday truth which can easily be ignored or neglected in how we project our mind or issue our behavior. In worldly life, not every day do you find that things are exactly the way you would like them to be. There is often conflict between you and another person or the world. There is experience of gain and loss. There is enjoyment and suffering. Undeveloped people's psychological fabric and their nervous condition are built on the level of what pleases or displeases them. Unfortunately, people who experience displeasure tend toward fighting, growing hostility within, becoming unfriendly, hostile or even destructive, or taking advantage of people. This behavior results from the need to release the negative emotion which has accumulated. Such a person never reaches Heaven.

In individual life, to have a healthy root of life is to have Heaven. A shien is a human being who cherishes and nurtures the Heavenly root of one's own life. Spiritual immortality is possible for all people who do not block off the nutrition and the direct connection of the root of spiritual immortality. This means that there is a root which connects all people's lives to the immortal realm. This root is spiritual energy. As long as people do not damage their root, immortality is attainable. The root is subtle; you know you have it because you are alive. If you do not think you still have it, observe people who are kept alive in hospitals and have no real life left while the physical form is still functioning.

Immortality is not hard to attain. It has been my service to write thirty books to respond to the questions of friends and students, but the simple truth is like the above, which I could tell you in a few minutes. Yet, when the human mind is in its process of living daily life, it easily slips away to become involved in worldly things and feels no attraction to the simple truth that you are immortal. I can say it differently: the truth that you are immortal is so simple and clear that the mind easily slips away from it after having been attracted by something else.

The harmonious pair of your good heart and upright mind bring assurance of safety and spiritual survival after death. Thus, the cultivation of immortality simply removes worldly contamination which has made your spiritual quality become mixed or not pure anymore. This takes some

motivation and effort. The real confidence is the immortality of your soul. Your reward in life is not necessarily attained by focusing on complicated rituals, special practices, initiations and so forth. That only has an effect on your feeling. In other words, to achieve yourself spiritually, it is not necessary to learn or achieve yourself in many complicated, special rituals, practices or initiations. Those things are not the reward of life, but a stage that many people need to go through. Please do not stay at that stage; it is only a matter of experiencing different feelings. Mastery of those practices does nothing but inflate some people's egos.

In this moment or any moment, if you maintain your uprightness, then you are not spiritually sick or twisted. Your spirit does not hold lots of poison nor are you spiritually corrupted. Heaven is presented by your life being and will always be with your life being. This is what is important. There is no higher secret than this.

A sage of cultural promotion or a religious saint might overdo "shaping" themselves in a particularly unnatural way. Living an ordinary, everyday life is good enough. Your good nature is Heaven, no matter where you are. To achieve a Heaven-like personality is greater than the achievement of people who stay in a monastery. To achieve a Heaven-like personality is greater than the achievement of people who shout and yell while they are standing behind a pulpit.

You do not need to learn anything other than the naturalness of your own sweet nature. Your simple life of service in a small way is just as great a spiritual fulfillment as those who are professionally or occupationally doing spiritual service as a way to earn a living. You are the one on the main way; occupational people are masters of ceremony.

The material in my books can be applied to different stages of your growth and help you to reach a natural and sweet personality. As you sit in your chair, you can enjoy the fruit of millions of years of human spiritual development by reading my books.

In your practice, in your life, try to follow the broad guidance from the *Book of Changes and the Unchanging Truth*, especially the interpretation in the commentaries. Also important is the *Tao Teh Ching*.

The world is natural. Nature only gives birth to good people. It is hard to maximize your goodness in a world which so often appears to move in the opposite direction. If you persist, God or Heaven is the fruit of being good. It is a reward to people who take hardship to support the good and resist the bad. If they are powerful, they stop or punish the bad.

In the end, Heaven is necessary and God is necessary. I do not mean they are necessary as a tool to support your confidence, but I mean they are necessary as the reward and fruit of your hard, good life. Heaven and God are the truth of nature. In some environments, Heaven and God produce people of good energy, but in other environments, the energy produced is made more tense by reason of the environment of the life. It is the responsibility of good people to fight and stop evil with the cultural, spiritual and social power of justice. A deeper level of life is for good people to work in a positive direction with other good people in social programs that uplift lost people.

Even if you live a life above duality, remember one thing: it is natural for people to govern their own world. The universal spiritual nature supports people of special development who can fulfill their spiritual nature in the human world. Nature itself works through good people, spiritual people, and leaders of positive social influence in their work to protect and help people and to pull back people who have gone astray. You have been Heaven assigned to be a good model of living with an undisturbed mind toward current world trends. Never lose your confidence in the good nature of life: normalcy and health are manifestations of universal nature. You, too, are the manifestation of the health, normalcy, beauty and truth of the universal nature.

People are the ruling power of their own lives. There are two trends of power. One is conservative and mild; the other is aggressive and extreme. Now, due to the increase in the world's population, total independence from society is hard to come by. Therefore, it is the responsibility of everybody to choose good leaders, but not according to partisanship, because preconception hardly can fit the situation. Support those who can face or tackle a problem and do a good job. If you easily give your consent to an ambitious visionary who is without a deep spiritual nature, the ensuing

disaster will be big and deep, and will take a long time to correct and cure. Heaven and hell, reward and punishment, are very connected with the condition of society. Society affects your personal life very much. In the future, so-called privacy of life will be a matter of struggle, so the old type of seclusive spiritual living will be very difficult.

The new approach is to use your energy to support good leaders and good principles. Wise, open people usually feel helpless because they do not extend themselves to the shallow interest of the world's arena. However, if you allow somebody who is spiritually inferior to lead society, in what direction will society be led? You will be persecuted and your personal freedom will be stripped.

The tendency of the world today is very different from that of the old world. In old times, being good for yourself was enough. Today, if you talk about good, you take more pressure from society. Therefore, each generation always depends upon a few people to be the real conscience of a particular society or human society as a whole.

When culture is not healthy, religions are self-deceiving, businesses are irresponsible, what can you expect from the world? No truthfully achieved ones can enjoy the spiritual loftiness of detachment, transcendence, and independence from the world trouble. You need to understand this spiritual flower or fruit correctly. Wherever you live and work or serve the world, your spiritual integrity consists of detachment, spiritual transcendence and independence from personal worldly gains. Otherwise your spiritual practice is merely emotional stuff which does not serve you or serve the world realistically. Thus, the goal of spiritual cultivation is not to shut yourself off from the world, but to open you up to helping the spiritual development of others. Spiritual paradise only comes through realistic effort and achievement.

In each generation, there must be some true teachers who can forget self and work to improve the trouble of the world's condition. Still, no matter how highly you have achieved, you will still meet confrontation. After all, this is the sphere of contradiction and conflict. If you are achieved, it does not mean it will no longer be a big pressure for you. If you live a life that

totally avoids all human contact, or all misunderstanding and disagreements, then what do you call virtuous fulfillment or pure spiritual merit?

If you choose to learn and practice internal alchemy, not only for health, but also for realistic immortality, the proof must be seen in each step to combine with all related spiritual practice. Meditation alone cannot help you. The steps for truthful achievement are as follows:

1. Transform the sexual fluid to become vaporized and rise to the upper area of the body. (One way this can be achieved is by Eight Treasures, Dao-In, and Tai Chi Movement, etc.; refer to the books and DVDs.)

2. Channel the qi (vaporized energy) in orbit circulation. (Refer to the discussion in The Life and Teaching of Two Masters, Volume II: Chen Tuan.)

3. Crystalize the qi to become particles of semi-spiritual energy, thus attaining strong psychic, subtle communication and healing power. (Refer to *Nurture Your Spirits*.)

4. Converge the semi-spirit to be spirit, psychic or intuitive.

5. Strengthen the spirit to be light—silver and gold light—to bear the fruit of spiritual cultivation which is to conceive the yang spirit or spiritual baby. (Refer to the book *Eternal Light*, and read about my father's sun practice.)

6. Form the light to be the subtle body like yourself.

7. Achieve the freedom to form and unform the subtle body.

8. Unite individual spiritual attainment with the subtle origin and attain immortality.

This book is about going deeply into the subject of mysticism. There are two ways to accomplish one's spiritual cultivation. I recommend doing both, because I have observed students of different generations in our tradition who only had an opportunity to concentrate on one way, and I have seen that their achievement was not complete. I have done both the first type and the second type of spiritual cultivation.

The first type is to discover one's own natural spiritual potential. When you learn spiritual cultivation and practice, you find that your body is composed of spiritual energy above the physical foundation. This type of energy at the beginning is semi-spiritual. Why semi-spiritual? It still has some shape like many particles or short pieces of thread. Through concentration and meditation and following a spiritual process described in Nurture Your Spirits, this semi-spiritual energy will converge and project itself as another copy of you. It can live outside of your physical life. This is only seen in visions, but it can be self-proven.

After that, there are two ways to go. One way is very natural. Do not do anything else but live a life with a natural physical ending, and it is possible that your spiritual energy will continue your life being in a different sphere. Another way is to continue to follow the second step of immortal pursuit. This means to enhance the first foundation.

You have the opportunity to discover the higher reality of life, which is not what medical books tell you. You have the opportunity to learn and know life naturally. Both ways of spiritual achievement are ancient respected secrets. If you cannot find the specifics, just do the spiritual cultivation without particular expectation for any particular proof or sign to let you know where you are. If you keep doing your practice, you will reach your destiny, just like driving a car without constantly looking for roadside signs to tell you the mileage. You will reach the destination you have set.

The first way is the discovery of the reality of life. The second utilizes the first foundation to attain your immortal cultivation. The third is the greatest; you only need to embrace your simple essence, whether you know you have it or not. Surely you have it. To do this, just live a consistently simple life of spiritual cultivation, as I described. You have the big map, which is the good book in your hand and any other good books you find. Although they do not come to the details, you will reach where you should be. I think this is the express delivery that avoids all kinds of complicated learning and practices. Just by sitting in your easy chair, you accomplish the thing you wish to have.

My life has been different from some unworldly achieved ones like Master Chen Tuan, who spent most of his life in "sleeping" cultivation. I have respected and cultivated my physical life, my medical practice and spiritual teaching. Therefore I really slowed down the results and achievement of my cultivation. It was because of this that I took twice or three times as long as the ancient students to achieve myself. However, I have truly proven that the spiritual practices are the way to spiritual reality.

Because I talk about the subject of mysticism, I have given the theories. I also have given enough preparation and the foundation. Many ways of understanding the same subject can be found in all my books. If a student does not accomplish the preparation and foundation well enough, the result of the learning will be just like an exhibition of ice carvings: it will soon disappear.

If the foundation and the fundamental practices are well done, the high advanced practices will help you know where you are. For example, when I was traveling on the highway from Los Angeles to Seattle, I was always checking with the maps and road signs to see how far I had gone and how many miles were yet to be traveled. Yet the most important thing on a trip is not looking at maps and road signs to tell you how many miles you have covered and how many miles there are to go. The main thing is to keep driving steadily and stably. Steady driving is how you cover the whole way.

I am telling you not to be proud about attaining secret practices, which I call optional. Even at my level of attainment, the most important achievement is the solid foundation. If the foundation was not solid, my spiritual learning would be hindered. The benefit of one's achievement is not from having the biggest golden light come down and envelop you, your room, your house and the sky. Neither is the highest achievement the moment when you know everything. The highest achievement is when you become serviceable to other people. It is servantship. Do not bother to achieve yourself spiritually and then become a teacher unless you can truly be of service to others. Otherwise, you hold everything to yourself and are selfish. What is the use of that? Many achieved masters use an ordinary way of life to cover their achievement, and do not talk or teach anything. However, I do not think that is helpful to them or to the world. This is why I

chose the balanced way between both of them and spend part of my time in quietude and part of my time in servitude. Your response depends on the spiritual level of whoever comes to you; you respond at the level of that person.

Teaching is a kind of servitude because you come down from the spiritual heights to meet the spiritual level of the student you are teaching. Although most students have good intentions, some of them are still at the very basics and their level of understanding is not too high. You do not need to pretend to cover your sharp spiritual vision. You cannot do more service than the person's own spiritual level is capable of receiving. Even if you are a living god, you can only respond at the same level as the other person to whom you are speaking. In other words, if the person is a living god, you can respond with high spiritual stature. You respond to business people with business, you respond to a friend with friendliness; in all of these you do not need to do a little more or a little less than respond at the correct level. Even if you are truly highly achieved and your spiritual achievement is natural, unless you come down to the level of the person you are with, you show too much superiority or give people the impression you are mad or crazy.

The enhanced sensitivity of an achieved one makes it apparent which people are good and which are dangerous or just simply annoying. When you find that in the world the dangerous or annoying people are more accessible than the good ones, then you become afraid of worldly life and social contact. However, the achieved one would like to be an ordinary person. Achieved ones are usually perceived by others in two ways. One, if people know that you are achieved and have high knowledge, they take you for a genius and only see you as a wise person. Then you have to adapt your behavior to try to fit this role or you spend a lot of time explaining things to answer their many questions. Two, if they do not know that you are achieved, they think your behavior is strange or crazy because it is different from theirs. Then they are constantly interfering, trying to get you to conform to their behavior because they think they can help you.

Neither of these two ways of living is very interesting. It is better to be accepted as an ordinary person and get rid of the geniusness or craziness to

live on the same mental level as worldly people in general contact. When people do not typecast you in one of these two mental cages, you can enjoy the world much more. You do not already know the plot of the movie before you go to the cinema and can thus have more spontaneous enjoyment of life.

The standard of spiritually achieved people is to live in normalcy and ordinariness. This instruction comes from the achievement of all generations through millions of years.

Afterword

The two diagrams, Hu Tu and Lu Su, are the main heritage of Chinese mysticism. They express the spiritual development attained by human culture before written language. This type of spiritual development is different from what most people consider to be spiritual. The spiritual experience of most humans is fragmented occurrences, including the spiritual experience of many religious leaders and religion was developed from these fragmented experiences rather than from true spiritual development. Although the change from polytheism (many gods) to monotheism (one god) and theological efforts of many individuals have been helpful, none of this religious type of service was able to establish a direct path between individual human life and universal divine energy. External religions especially expanded to become an emotional creation which was very far removed from the real spiritual essence of life.

The theory that God created the universe, when taken literally, presents a childlike image from the cradle stage of the human mind. The correct understanding of the universe and of the energy fields in it is much deeper than that. Thus all those who tried hard to reach immortality through external faith and imitation failed in their spiritual learning. They instead created an example of spiritual sickness which has been utilized by external religions to promote psychological entrapment as holiness.

In reality, such psychologically based religions express the loss of God in life. Therefore, the external creation of the Catholic church and sainthood, for example, did not guide humans anywhere, but used people as tools of external emotional establishment through art and ritual. As the external structure became stronger, internal strength became more weak.

In contrast, the Hu Tu and Lu Su diagrams were a result of self-discovery of universal nature: the innermost subtle reality of the universe, the most centered, most balanced, most symmetrical, most harmonious expresses the divinity of nature and life nature of individual human life.

The Hu Tu and Lu Su diagrams express the natural spiritual orderliness of the universe. They can be viewed from outside to the center or vice versa, but no matter how they are viewed, the wholeness and integralness of universal life is expressed through nature as the macrocosm and through a human individual as a small universe. Wholeness in the human sphere, or immortality, cannot be achieved by external demand or pressure; it can only be achieved by a balanced and natural life of internal and external observation which attains all the elements and evidence necessary for knowing the spiritual reality of great nature and the individual life.

To come to a more understandable level, that which is outside of life, including the shell of life and not including its essence, can be recognized as an extension of the universal life nature or God. All things are changeable, yet the central core of universal life is always there.

I believe many Indian people are very religious. Every few years, almost all the inhabitants of the region of Bengal, hundreds of thousands of people, are destroyed by storms and flooding. In all these times, the inhabitants of this region believe that the Hindu gods can help them; however, the floods happen anyway. Their religious worship does not achieve its purpose. Many Japanese are good followers of Buddhist sects; they make offerings to Buddha for help, but Buddha cannot help stop the volcanos for them. In the Philippines, the people are mostly Catholic farmers who faithfully fulfill their religious obligations. The Catholic God cannot stop the volcanoes, typhoons or floods for them, either. In all three cases, religious rituals or sacrifices do not bring the desired goal of securing life. Therefore, the Gods of Hinduism, Buddhism and Catholicism do not "work." These religions are so blocked from the reality of spiritual energy that they do not have the clarity to know about the danger of certain times in the natural cycle. Yet, the simple signs that precede such natural catastrophes can be known by small animals such as rats and birds.

People who are considered religious often only hold onto the harsh conceptual structure of religion without deeply understanding energy. Such people are not even aware of the dangers which real spiritual people can definitely know in advance. This is evidence that the emotional forces expressed by religious practices bring no real help to life. In other words,

religious practices are mere emotion or intellect. If religion is made into a social structure, its negative influence is greater than its positive contribution.

History has proven that external searching or external establishment for spiritual purposes is a totally wrong direction. Spiritual discovery and achievement can only be attained in the way described by Lao Tzu in his *Tao Teh Ching*. The invaluable guidance has been given, and from the study of Hu Tu and Lu Su combined with the explanation of the *Book of Changes and the Unchanging Truth*, Lao Tzu's *Tao Teh Ching* and the *Book of Chuang Tzu*, a teaching is made available which can bring about truthful spiritual development which can benefit human individuals and society.

The teaching of the Integral Way as a broad and truthful spiritual education is not disturbed by different customs but works in the direction of real spiritual achievement. The learning of the Integral Way helps all individuals understand and clear up the trappings of external establishment which had blocked their spiritual vision. The teaching of the Integral Way is above all religion. It gives guidance to all spiritual and religious leaders to correct and adjust themselves in a new direction to work toward the spiritual unity of all people. The teaching of the Integral Truth guides people to give up belief structures which bring no harmony or truthful attainment to people. The Subtle Origin is the direction toward which all people should move.

When I mention the teaching of the Integral Way, I am talking about the heritage of the ancients, not the later folk religions of China. A folk religion is one of the external religions which rides on an individual's desire to go to Heaven without working to develop oneself internally. I hope you understand the difference. With this understanding, you can continue your own growth on all levels to study, exercise, work, and develop yourself to become a strong, courageous, virtuous and spiritually developed individual who will work toward making this a better world in which all of us live.

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Footnotes

[1] It has recently been discovered that some of the same diagrams were carved on a stone plate in the wall of Lao Tzu's teaching tower in western China (Chou Tzi County, Shiang She province). Tower Temple was the place where the pass official, Kuan Yun, discovered Lao Tzu and made Lao Tzu his teacher in order to cultivate and achieve himself.

[2] See also diagram of post-Heaven Ba Gua, the eight fundamental manifestations of energy, with Tai Chi in middle, in the *I Ching, Book of Changes and the Unchanging Truth.*

[3] More information on the orbit circulation can be found in the books, *Workbook for Spiritual Development (Second Edition), Life and Teachings of Two Immortals, Volume II: Master Chen Tuan* and *The Esoteric Tao Teh Ching.*

[4.]Note: There are several ways to show respect and humility before the Great Ones mentioned here and all the other spiritual kings, queens, etc. in this practice. One way can be through simple bowing. Another way is to get on one's knees and offer to obey (this is called obeisance). A third way is to practice the salutation in the *Workbook for Spiritual Development.* Any other way you wish to show your sincere respect to that which is higher and wiser than you (and like whom you wish to become) is appropriate.

It is recommended that all students make this a formalized, physical action or ritual rather than just reading about it because the effect will be stronger. Be sure to do it when you are alone and undisturbed.

RESOURCES

Tao of Wellness Health Center

Santa Monica, CA
310-917-2200
www.taoofwellness.com

Pasadena, CA
626-397-1000
www.taoofwellness.com

Newport Beach, CA
949-706-7770
www.taoofwellness.com

The Tao of Wellness Health Center is the integral way to total wellbeing and a long life. Each patient is seen as an individual whose health is immediately affected by his or her lifestyle including diet, habits, emotions, attitude, and environment. The center, co-founded by Drs. Daoshing and Mao Shing Ni, focuses on acupuncture and Chinese herbs for complete health, longevity, and fertility.

The Wellness Living Store

800-772-0222; 310-260-0013
www.taostar.com
taostar@taostar.com

Nourishing Chinese herbal products from the 38th-generation Ni Family Healing tradition. Books on Taoist teachings to nurture the spirit and to provide tools for positive living. Tai Chi and qi gong on DVD, and guided meditation on CD. The Wellness Living Store also carries products and everything to make your life healthier.

Yo San University
Traditional Chinese Medicine & Clinic

Los Angeles, CA
877-967-2648; 310-577-3000
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One of the finest and most academically rigorous Traditional Chinese Medicine schools in the United States, Yo San University offers a fully accredited Master's and Doctoral degree programs in acupuncture, herbology, tuina body work, and qi movement arts. In this program, students explore their spiritual growth as an integral part of learning the healing arts.

Chi Health Institute

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The Chi Health Institute (CHI) offers professional education and certification in the Ni family qi movement arts including tai chi, qi gong, and Taoist meditation.

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